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THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, JULY 15, 1842.

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WHOLE NO. 601.

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[☞ For a continuation of this list, see the last page last column.]

ENGLAND.

From the Manchester Times, June 18th.

Affghan War.

GEORGE THOMPSON'S LECTURE.

[CONTINUED.]

I am enclosed to place the country of which I speak before your eyes in the large skeleton map which has been prepared at my request, and on the accuracy of which you may rely. In one direction there is a vast range of mountains, extending from the east of Bengal, as far as Herat on the confines of Persia—towering above the level of the sea, and sometimes reaching the height of 20,000 feet. The first chain eastward is the Himayalas, the second the Hindoo Koosh, and the third, the Paropamisus. These form the northern boundary of Affghanistan. The Soliman mountains, or the mountains of Solomon, a continuation of the Hindoo Coosh, running south-east from the Indus, with their subordinate ranges immediately at their base, form the eastern boundary. The country called Beloochistan is occupied by independent tribes, and separates Affghanistan by other ranges of mountains, which form its southern boundary, while Persia and an impassable desert form the western and south-western boundaries. If, however, you measure from the Arabian Sea to the Hindoo Coosh mountains, and from the Hindoo Coosh mountains to the confines of Persia, you will find the distance about nine hundred miles in both directions. The country, to the west of the Soliman mountains, which form an eastern barrier, may be described generally as a table-land, lying higher than the neighboring countries. The title of table-land, however, applied to Affghanistan, must not be understood in any other sense than that it is higher than the level of the surrounding regions; for although being a plain, it is of the most diversified surface, being everywhere intersected with ranges of mountains, which diverge in different directions from the main ridge of Hindoo Coosh. This stupendous chain is a continuation of the Himalaya ridge, which it rivals in grandeur and elevation; from the elevated plains they are seen rising in the north in four distinct ranges. The loftiest and highest range is covered with snow at all seasons, and some of its peaks rise to the height of 25,000 feet, being conspicuous from Bactria, from the mountains of India, and from places in Tartary, at the astonishing distance of 250 miles. 'The stupendous heights of these mountains,' says Elphinstone, 'the magnificence and variety of their lofty summits, the different nations by whom they are seen, and the manner in which they are seen, and the manner in which they seem to be brought together by this common object, and the awful and undisturbed solitude which reigns around their eternal snows, fill the mind with wonder and astonishment which no language can express.' Of this complicated mass of mountains, ridges branch off southward, in irregular directions, at the distance of 60 or 70 miles, when they descend to a lower level, and these ridges are separated by intervening valleys, each of which is watered by a river flowing down the southern declivities of the Hindoo Coosh mountains into Cabool, and after an easterly course along the base of the mountains, of about 350 miles, joins the great Indus. These valleys, or glens, all open from the north into the great valley of Cabool; the country round them is fertile and delicious. The narrow valley of the central plain at the bottom, through which the Cabool river flows, is highly productive. The valley of the Peshawur, which may be taken as a sample of all the others, yields two harvests, and produces most of the fruits of grain, with mulberries, fruits, and planes.

'You could be suddenly transported from where we now are assembled, to this interesting country, there are many things which would strike you. You would be amazed at the wild and unfrequented desolation and the snow-clad mountains. Even in the more populous parts of the country, you would see a wild and savage range of hills and waters, unmarked by enclosures, unembellished by trees, and destitute of those canals, public roads, and all the great and useful productions of human industry and research. You could find the towns few and far from each other, and you would look in vain for roads and other conveniences. Yet you would be delighted with the fertility and populousness of particular plains and valleys, where you would see the productions of Europe mingled in profusion with those of the torrid zone, and the land labored with industry and a judgment no where surpassed. You would see the inhabitants following their flocks or assembled in villages, to which the terraces and mud walls give an appearance entirely European. The Affghans are a people separated into different tribes, under their own chiefs, to whom they only pay a nominal obedience or demand. Their repugnance to a master is represented to be insurmountable. 'All the institutions of the Affghans,' says Burnes, 'are favorable to a republic; the genius of the people is republican.' 'The Affghans,' says the Hon. Mountstuart Elphinstone, 'are very valuable work on Cabool, 'exult in the free spirit of their institutions. Those who live under the royal authority are fond of their independence, which those under the King (though exposed to the tyranny common in every other country in the East,) admire and fain would imitate. Every endeavor to maintain that all Affghans are equal.' (Cheers.) They are, besides, Mahometans, and entertain a rancorous dislike of Europeans, and a strong feeling, mixed with utter contempt, for the Hindoos. Their country is of a character to cherish such feelings. It is wild and mountainous. The waters are as rigorous as those of almost any portion of the globe. They have been bred to war. They have been accustomed to be led on by their chiefs to avenge the injuries inflicted by their tribes. From the man whose profession is down to the shepherd guarding his flocks on the hillside, all are warriors. Their blood feuds are deadly and interminable. The father bequeaths the quarrel to his son, and the son inherits it as a legacy. The Alpine temperature of their winters and the fertility of their summers, together with the character of their country, the nature of their institutions, and the divisions of their population into clans, nearly resembling the ancient state of Scotland, render them one of the most vigorous people as well as warlike independent races to be found on the face of the globe. They maintain they are descended from Affghan, the son of Saul, king of Berkia, the son of Saul, king of Israel; and their histories of their nation begin with relating the transactions of the Jews from Abraham down to the captivity. Their narrative of these events appears to agree with that of the other nations; and though interspersed with some fables, does not essentially differ from Scripture. After the captivity, they allege that part of the children of Affghan withdrew to the mountains of Ghore, and part to the neighborhood of Mecca, in Arabia. 'So far,' says Mr. Elphinstone, 'this account is by no means destitute of probability. It is not even that ten of the twelve tribes remained in Judea after the return of their brethren to Judea; the supposition that the Affghans are their descendants, explains easily and naturally both the appearance of the one people, and the origin of the other. The rest of the story is confirmed by the fact that the Jews were very numerous in Arabia, in the time of Mahomed, and that the principal district of them bore the appellation of Khyber, which is still the name of a district in Affghanistan, if not an Affghan tribe.'

I will now glance at the origin and history of the Durranee empire, which we sought to revive by placing Shah Shoojah to the throne of Cabool. In early part of the eighteenth century, a youth of the name of Nadir, the son of a shepherd of Choraussan, placed himself at the head of a banditti, and by his distinguished himself in the cause of a fugitive prince, who had been driven out of Persia by the ravading and victorious Affghan. Nadir was soon able to increase the number of his followers, whom he subsisted and rewarded by the plunder of the country. In a short time he was daring enough to measure swords with the Affghan usurper, and in 1729 retook Ispahan, and pursued his enemy to Affghanistan, where he made him his prisoner. Until 1736, Nadir governed Persia in the name of the prince whose cause he had espoused, but in that year he threw off the mask, put out the eyes of the Persian, and proclaimed himself Nadir Shah. This was the celebrated conqueror, who in 1739 invaded India, slaughtered the inhabitants of Delhi, and carried off an amount of treasure estimated by historians at thirty-seven millions sterling. Nadir Shah had taken prisoner, while he was very young, an Affghan chief of the tribe of Abdal, inhabiting a district in the mountains of Ghor, in the vicinity of Herat. This youth the Shah of Persia made one of the slaves of the presence. He afterwards raised him to the station of mace-bearer, and subsequently gave him high rank in the army. On the 8th of June, 1747, Nadir Shah was massacred in his tent, not far from Meshed, in Persia. Ahmed Abdalee, the Affghan whose fortunes we have thus far traced, determined to take advantage of the death of Nadir, and accordingly mustering all the soldiers willing to rally round his standard, withdrew towards his own country. On the way, he fell in with a convoy of treasure proceeding to the camp of Nadir, which he seized, and immediately marched to Candahar, which submitted to his arms, and where he proclaimed himself king, with the title of Doaree Dourance, or the Pearl of the Age. He next proceeded to Cabool, which he conquered, and afterwards extended his dominions from the Persian Gulf to the Oxus, and from Surhind, 150 miles from Delhi, in Hindostan, to Meshed, 150 miles from the Caspian, in Persia. Such were the limits of the Douranee empire on the death of Ahmed Shah Abdalee, in 1773. He was succeeded by his son Timour Shah, who however did not inherit the talents of his father, and only prepared the empire for distraction and dismemberment on his death. Timour left fifty or sixty sons, but of these, only four figure conspicuously in the affairs of the country. These are Mahmood, Ziman, Shooja, and Eyoob. Ziman first took possession of the throne. After six years, a conspiracy arose to place Shah Shooja on the throne. Next Shah Mahmood made a successful attempt, took Cabool, put out the eyes of his brother Ziman, and reigned for two years. He was then displaced by Shah Shooja, who took away his throne, but spared his eyes. It may be proper here to remark, that the motive for blinding a prince in the East is owing to the Mahometan law, which declares a person so injured unfit for the exercise of imperial authority. Shah Shooja was next dethroned to make way for the restoration of Mahmood. Mahmood was soon driven from Cabool, and Shah Shooja was restored. It was during the second reign of Shah Shooja that Cabool was visited by Mr. Elphinstone in 1808. In 1809, Shah Shooja was again expelled, and took refuge first in the Punjab, the territory of Runjeet Sing, and afterwards under the protection of the British government. During his thirty years of exile, he made two unsuccessful attempts to recover the throne of Cabool, but was unable to reach that city until carried there by a British army in 1839. We come now to notice the career of a man who in every respect is entitled to our consideration. I refer to the late ruler of Cabool, Dost Mahomed Khan. I beg your special attention to the facts connected with his history, and to the sketch I shall endeavor to give you of his character. He is not a man of royal descent, but the son of Sufuraz Khan, the chief of the celebrated family of the Barukzies. It was this chief who helped Shah Ziman to the throne, on the death of Timour Shah. Dost Mahomed had many brothers, the most distinguished of whom was Futteh Khan, who acted as Wuzeer, or Prime Minister, to Mahmood, while that prince was on the throne. During this latter reign, we find Dost Mahomed displaying his gallantry and skill in command, by leading 2000 Affghans against the Seiks or subjects of Runjeet Sing, whom he defeated, making himself master of their artillery. The murder, first of his father by order of Shah Ziman, and afterwards of his brother Futteh Khan, by Kamran, the son of Shah Mahmood, sowed the seed of a bloody feud between the family of Shah Shooja and the family of Dost Mahomed. After this, we find Dost Mahomed displaying a singular degree of coolness and bravery in the manner he adopted to take possession of the strong fortress of Ghuznee, which was held by one of the royal family. This fortress he entered alone, in the disguise of a servant, and on reaching the presence of the Governor, shot him dead on the spot. By this rare act of courage, he made himself master of the place. You will agree, that this was almost as notable an exploit as that of Lord Keane, who blew up the gates with gunpowder, which other men carried and fired, and who for the pleasure of looking on while the combustion took place, was rewarded with a peerage and pension for their lives. On the expulsion of Shah Shooja, the kingdom (now considerably diminished in extent by the defection of various provinces) was ruled by one or other of the royal house, aided either by Dost Mahomed or his brother Azeem Khan, until 1824, when the Douranee empire was utterly overthrown, after having existed for 74 years. In 1826, Dost Mahomed obtained possession of Cabool, while other members of his family possessed themselves of other important parts of Affghanistan. Dost Mahomed extended his chiefship to Hindoo Koosh and Barmeean on the north, to the hill country of the Kuzaras on the west; on the south to Ghuznee, the town and dependencies of which he committed to his brother; and to the east, half way to Peshawur, terminating at Baugh-i-Neemla. We have now to contemplate Dost Mahomed as a ruler. You must be already convinced, by the very rapid and imperfect sketch I have given of the transactions of a few years, and by the description of the character of the Affghans, of the difficulty of governing such a people. Dost Mahomed however appears to have been peculiarly fitted for the task. I have not, in my reading on the subject of eastern history, which has not been limited, met with a man who seemed to inherit higher or more sterling qualities as a ruler. But you shall judge for yourselves. In 1832, when the late much and deservedly lamented Sir Alexander Burnes was on the first mission to Cabool, we find him thus speaking of Dost Mahomed, who had been then for six years the ruler of Cabool: 'The reputation of Mahomed Khan is made known to a traveller long before he enters his country, and no one better merits the high character which he has obtained. He is unremitting in his attention to business, and attends daily at the court-house with the Cazee and Moollahs, to decide every case according to law. Trade has received the greatest encouragement from him, and he has derived his own reward, since the receipts of the custom-house of the city have increased 50,000 rupies, (or £5000,) and now furnish him with a nett revenue of two lacs (or £20,000) per annum. One in 40, i. e. 2 1-2 per cent. is the only duty levied in his territory; and the merchant may travel without guard or protection from one frontier to another—an unheard of circumstance in the time of the kings. The justice of this chief affords a constant theme of praise to all classes: the peasant rejoices at the absence of tyranny; the citizen at the safety of his home, and the strict municipal regulations regarding weights and measures; the merchant at the equity of his decisions, and the protection of his property; and the soldiers at the regular manner in which their arrears are discharged. A man in power can have no higher praise. One is struck with the intelligence, knowledge and curiosity which he displays, as well as his accomplished manners and address. He is doubtless the most powerful chief in Affghanistan, and may yet raise himself by his abilities to a much greater rank in his native country.' (Loud cheers.) Such is the testimony of the enlightened Alexander Burnes. Other writers confirm his account. They speak of this ruler as 'a man of the most attractive external accomplishments,' whom it is impossible to approach 'without being struck with his noble mien and engaging air.' As humane, kind-hearted, amiable, of a mild disposition, most agreeable temper, of rigidly temperate habits, plain in his apparel, and quite unaffected. 'I have frequently seen him,' says one writer, 'with his hand on the saddle, and one foot in the stirrup, listening as patiently, and with as much attention, to some ragged hind, as though he were in full Dewan; and, during his progress, he would rein up his steed a dozen times to listen to solicitations of every description. He would forego his favorite amusements to redress that in which he permits no other person to take the smallest part—the investigation of abuses—in the adjudication of which he exhibits a degree of patience and equanimity which I never yet witnessed in any European functionary. What a model for princes!' Look at him again, as he appeared to the same distinguished functionary, when sent upon another mission in 1836. Sir Alexander Burnes, after ascending the Indus through Scinde, where he was treated with the utmost kindness and respect by the Ameers of the country, proceeded to Cabool through Peshawur and the passes of Khyber, Ali Musjid, and the Coord Cabool. While yet in the mountain defiles, he was met by messengers from Dost Mahomed, conveying presents and messages of affectionate remembrance. On the 20th of Sept., 1837, he says: 'We entered Cabool, and were received with great pomp and splendor by a fine body of Affghan cavalry, led by the Ameer's son Akbar Khan. He did me the honor to place me upon the same elephant on which he himself rode, and conducted me to his father's court, whose reception of us was most cordial. A spacious garden, close by the palace, and inside the Bala-Hissar, was allotted to the mission as their place of residence.' Again he says: 'When I delivered my credentials from the Governor-General, his reception of them was all that could be desired. I informed him that I had brought with me, as presents to his Highness, some of the rarities of Europe. He promptly replied, that we ourselves were the rarities, the sight of which best pleased him.' (Loud cheers.) Had any change for the worse taken place in this great man? No. Sir Alexander says: 'Power frequently spoils men, but with Dost Mohamed neither the increase of it, nor his new title of Ameer, seems to have done him any harm. He seemed even more alert and full of intelligence than when I last saw him.' (Applause.) I boldly ask, where is the potentate in Europe, at this moment, who can assert superiority over this ruler of the Affghan tribes? Will it be believed, that it was to cast down from his throne such a man that we undertook our expedition to Cabool? A man who dignified his station—who was a model for princes—a blessing to his people—exhibiting at once the talents and the virtues of an Alfred, amidst the wild clans of Affghanistan. (Cheers.) Would you not rather believe that his example would be held up as worthy of universal imitation—that permission would be sought to send candidates for power and places in India to his court, that they might learn the lessons of patience and impartiality which he daily practised? (Cheers.) Would you not suppose that such a man would, of all others, be the man we should desire to see upon the throne of our frontier country, and our prayer, if it were permissible, be, that his reign might be immortal, and if, by any peaceful and just means, his dominion might be extended, that it might be as wide as the natural limits of the empire, and lasting as the hills which cover it? (Long-continued cheering.) Would you not think that with such a man, all the arts of peaceful and honorable diplomacy would be tried, and utterly exhausted, ere recourse was had to the invasion of his country, and his violent deposal from the throne which he adorned? (Cheers.) Would not such a man be open to reason?—would he not desire the peace of his people?—would he not be likely to listen to fair representations and sound arguments? Would not the government of India, if a righteous one, wait until an overwhelming necessity compelled them to march on the territory of such a man, and then do it with reluctance and grief, and be urged to it by the united voice of the wisest statesmen, and the most intelligent of their fellow-subjects? Surely, you would think so. Yet with this man we have gone to war. We mustered an army and set out upon an expedition more wild than the fated campaign of Napoleon in Russia. To dethrone this man, we emptied the money chests of India—tracked the course of the Indus—transported troops from Bombay—chased the Beloochies over their plains—forced the Bolan pass—took Candahar—stormed Ghuznee, and invested the Bala Hissar in which our countrymen had twice been treated with the honors paid to princes, and the affection shewn to brothers. (Cheers.) Dost Mohamed was driven a fugitive into the mountains, and hunted when there—a price was set upon his head, and our soldiers were commanded to shoot him like a dog. (Loud cries of 'Shame.') Well may you utter that cry. The annals of warfare, civilized or savage, contain no blacker history than that which records these acts of the government of a Christian people. Yet I would have you reserve your indignation for the doings which are to follow; for there are yet scenes to come, even more diabolical than those yet alluded to. (Hear, hear.)

[TO BE CONCLUDED.]

IRELAND.

From the Dublin Freeman's Journal, June 4.

Anti-Slavery.

A meeting on this subject was held in the Royal Exchange on Wednesday evening. Mr. Richard D. Webb in the chair.

Mr. James Haughton, in the course of an interesting speech, said—

Slavery is our subject this evening; let us do our part in helping to banish this monster from the earth, to annihilate it if possible; for I would not curse even the infernal regions with its hateful presence. How are we to effect our object? Let us first clearly understand the matter. Slavery is that state to which a man is reduced when he is not allowed to have any ownership of himself, of his wife, of his children—when he is reduced by the power of his fellow-man into an article of merchandise, and can be bought and sold as a mere brute. This is slavery, and it is surely the most tremendous invasion of the rights of his fellows, of which man can be guilty. There are many crimes punished by common consent with various degrees of severity, murder, treason, forgery, robbery, and very many others; but put them all together on one devoted head, and their perpetrator is absolutely an innocent man, in comparison with him who makes a slave of, or who keeps in slavery, a human being; for this one crime involves within it almost all others that can be named, and to all is added the daring impiety of the impotent attempt to chain down and destroy the Holy Spirit of God which lives in the soul of man. I want you, my friends, to assist in putting an end to this great wickedness; and for this purpose, I want you to abhor slavery in all its forms, and in every country, whether the wrong be inflicted on the white man, or on the black man. It will not do to cry out against the iniquity at home. In meetings like the present, we must have the hatred of it so fixed in our hearts, as to make us exclaim against it everywhere. The character of our country is, at this moment, in peril on this account. Many of you will, no doubt, recollect the address we sent out last Christmas to our countrymen and countrywomen in America on this important subject; it was signed by sixty or seventy thousand Irish men and women, lovers of liberty, and all of them, I hope, haters of slavery. Some degenerate sons of Erin in America, forgetful of their duty as men, and forgetful of the honor of their country before the nations of the earth, have endeavored to throw discredit on that noble, that affectionate address. It does not contain one unworthy sentiment, not a single sentiment which a *true* Irishman would not willingly adopt in any quarter of the earth. I will read it for you, and then you will judge for yourselves what a degraded being must that Irishman be, who refuses to respond to such sentiments, and to glory in them too. The American Union, my friends, consists of twenty-six States, each independent of all the others; thirteen of these are slave, and thirteen of them free States; the free States have no authority to interfere in making laws in the slave States. Of course, we do not ask our countrymen in America to do any thing in opposition to the Constitution of their adopted country. We do not ask them to abolish slavery there by violence; we only beg of them to be true men, true lovers of liberty, and not to disgrace Ireland or their own human nature by being false friends at the moment they are called upon to uphold the truth and the rights of humanity. Let us, my fellow-citizens, send our free voices across the Atlantic; let us make them sound gloriously in the ears of Irishmen and Irishwomen in America, who really love liberty, encouraging them in their noble efforts to gain freedom for every child of God in that land, and sounding as deep notes of reprobation in the ears of all who are false to its principles. These men, if men they desire to be called, prate loudly of their love of father land. They have no love for it; they are a disgrace to us; their proffered sympathy injures us in our efforts to shake off oppression at home. We should reject it with scorn; it is only the sympathy of the bold and the free that we can receive and be grateful for. It is with such spirits, and with such spirits only, that we can unite for the carrying onward the work of improvement. I could dwell longer on this subject, but I do not wish to occupy too much of your time. If any thing I have said shall have the effect of creating in your bosoms a more ardent love of your fellow-man, my object will be gained, and my efforts will not have proved altogether fruitless. I love my country. I desire to maintain her true honor; I wish to see her people in the first ranks, among all who are laboring in the good work of promoting man's freedom and happiness all over the world. Mr. Haughton then called the attention of his auditory to the slavery which exists in the East Indies, in a country subject to the crown of England, a matter disgraceful to Britain. She makes high professions of ardent love of liberty, and yet she refuses to give freedom to five millions of our fellow-men held in slavery there. In condemning the sinfulness of American slavery, we should never lose sight of its existence in India, nor cease to agitate for its immediate abolition there also.

The chairman next addressed the meeting. He interested his audience much with a hasty geographical sketch of England and America, and their possessions, and also of Africa, and entered at considerable length into the question of slavery at large, and in the States of America in particular. He described the constitution of these States as regards non-interference in one another's affairs. In the northern, or free States, a great amount of freedom prevails, which is not known in the South, where liberty of speech on the subject of slavery is altogether prohibited. No man known as an abolitionist would be allowed to live in that part of America.

Much cheering followed the conclusion of Mr. Webb's speech, and he called on

Mr. Thomas Davis, a native Irishman, but long a resident of Rhode-Island, who said—Although my mind is full, I find some difficulty in now expressing myself. If I heard American slavery defended, I could readily reply; but here I find all men as much opposed to slavery as I am myself. I may, however, say a few words as regards Irishmen in America. I grieve to say that they too often take the wrong side, and become the abettors of slavery. I cannot, perhaps, explain why this takes place.—The Africans are in America the hewers of wood and drawers of water. The Irish come out to labor likewise, and thus the two classes come into juxtaposition; and I know not that I have seen bitterer hatred manifested than by the Irish towards the Africans. Mr. Davis then alluded to the temperance movement in Ireland, dwelt on its wonderful effects both at home and abroad, spoke of the orderly conduct of the Irish in the town of Providence, where there were about 2500 of them. He trusted a brighter day was dawning for Ireland. (Cheers.)

Mr. R. Allen next spoke, and he called particular attention to the statement of the Rev. Wm. Knibb, a clergyman who resides in Jamaica, and who lately, in London, gave a most appalling account of the miserable condition of our poor countrymen who were induced to emigrate to that land, most of whom are already dead, and many of the survivors are in a dying state. This sad account ought to be told over the length and breadth of the land, in order to preserve our people from being again entrapped to leave their home to perish in the burning climate of the West Indies. Mr. Allen next alluded, in forcible language, to the sad condition of women and children who are worked in a disgraceful and inhuman manner, almost naked, and in the company of men altogether naked, in the coal mines of England. He felt happy in knowing that in Ireland such degradation in our coal mines is unknown. (Cheers.)

The chairman announced that Peace would be the subject of the lecture on Wednesday next.

From the Dublin Morning Register.

Slavery in America.

The Pro-Slavery Spirit amongst Irishmen in the United States.

We must return again to this subject. It is one of deep, of paramount interest—it concerns the cause of liberty all the world over. If men are to suffer under oppression at home, and if, after crying out against it, they flee from it to another land, only to become oppressors themselves, what does it prove? That they had no real appreciation of the spirit of freedom—that their cry was a selfish one—that they only needed opportunity to do that which they denounced in others—that, in fact, the spirit of tyranny lived in their hearts, as it did in those of their oppressors.

It is, then, with mingled feelings of shame and indignation, that we again and again recur to the disgraceful position which some portion of the Irish in America have taken on the slavery question. It is useless to mince the matter. Regardless of the high professions of liberty they made at home—heedless of the duty incumbent on them, to carry into distant lands a spirit which would break down oppression—they have, in more instances than a few, most grievously thrown themselves into fellowship with those who obtain their wealth by fraud and oppression—who force the laborer to toil, and then, instead of paying him what is just for his labor, load him with manacles, and oppress him with stripes and multiplied grievances. And Irishmen are aiding in such work as this! Irishmen are taking part with the slaveholder!! Still worse—Irishmen are calling on their fellow-countrymen at home to be silent as regards this iniquity! They want that a bargain be made to forward the cause of freedom here by a compromise which shall rivet the fetters still closer on two and a half millions of the inhabitants of their adopted country. But will such a base compromise be accepted? We answer indignantly, no. Freedom at such a price should be spurned.

We desire not to indulge in the language of denunciation. No! Our object is to arouse our countrymen to their duty—to maintain their standing—to be the uncompromising foes of oppression abroad, as they were at home. We call upon them to probe their inmost hearts—to see whether they knew any difference in man on account of the color of his skin, when they left their native land—to ask themselves whether they would not have spurned the man who asked them in *Old Ireland* to set their foot on the neck of their fellow-man, because his skin was dyed by their Creator of a different hue from their own? What! are our countrymen made of such fickle materials, that, like the vane, they change with every blast? We trust not. We can make abundant allowance for them, thrown, as they are, into the immediate neighborhood of slavery; but we do implore them by every motive, human and divine—by their love of their country—by their former yearnings for freedom—to break forth from every trammel which holds them, and exalt themselves and their country by assisting to let the oppressed go free!

From the Dublin Morning Register.

The Curse of America--the Pro-Slavery Spirit.

When will men be wise, or even learn common sense? When will they cease to endeavor to pervert things as immutable as Heaven itself—*immutable*, because they are based on truth? When will they abandon the puny, the futile endeavor to reconcile, to make yoke-fellows of principles as opposed as light is to darkness—as heaven is to hell; even on the one hand that free-born spirit of liberty which comes from Heaven; and on the other, that demoniac spirit of pride and oppression which is the eldest-born of the evil one, and which is never satisfied except it has the iron heel of oppression on the necks of thousands, and is rioting in the tears and groans of the suffering and down-trodden?

These thoughts have again and again forcibly impressed us in turning to America—the great land of professing republicanism. With one hand, she has emblazoned before the world the great, the all-important truth, that 'ALL men are born free and equal, and are ALL entitled to certain inalienable rights, amongst which are life, liberty, and the pursuit of happiness,' while, with the other, she has, in a spirit the very antipodes of her own declaration, laid the drag chain of oppression on a whole section of the human family—denied them even the rights of manhood—degraded them to the condition of chattels—aye, treated them as though, instead of having immortal souls, their short and miserable existence here closed there existence forever!

Such is America; and we need no additional reason, no abstruse process of proof, to open wide to the comprehension of even the most ignorant, an explanation of the incongruous scenes which so often occur within her limits. With *her*, liberty is a 'piebald thing;' it is not world-wide in its operation. The *genuine* spirit, caught as it is by thousands of her people, would bound over every obstruction; but, alas, in its eagle-flight it is caught by the demon of oppression, and the wounded thing becomes a miserable, sickly bantling, because the worm is preying at its vitals!

But, perhaps it may be said, the sins—the abominations—of America are not our business—that we have enough to do at home. Yes, but they are our business; for we cannot shut our eyes to their deadening, their blasting effects on the world generally, and on our countrymen to no small extent. Emphatically we speak the oft-spoken word—'America is cursed with slavery,' and that curse is marring the cause of liberty all the world over; it is infecting with its miasma a large portion of those who come within its influence; it is bowing down the once free-born spirit of thousands, who, till they came in contact with it, heard only of oppression to loathe it—who knew no difference in man because of color or climate—who looked on mankind as one great family.

It is, then, with deeply oppressed feelings, with sensations as much of sorrow as anger, that we turn to allude to some of the lamentable effects of the pro-slavery feeling, evidenced by our countrymen in America. Alas! alas!—and we desire not to speak in the language of strong denunciation—that such sentiments as the following should have ever been penned by Irishmen—that Irishmen should be found so utterly prostituted to the spirit of slavery, so tremendously involved in its toils, as to ever broach the sentiment, that '*thousands of nominally freemen in England and misgoverned Ireland would gladly exchange places with them*' (the slaves of America:) and why? '*Because they are well clothed and fed, and can enjoy the air and light of heaven free and untaxed!*'

Alas! for the perverting influence of bad associations! But, revolting as is the misrepresentation, we will not trust ourselves to speak further on it. Our object is to awake, to resuscitate, the slumbering spark of liberty in the breasts of our countrymen who have made America their home. At the same time, we cannot help quoting a remark of our able and energetic contemporary, the *Belfast Vindicator*—'that a recruiting party played some unknown tune in that town a short time ago, which sounded very like 'Come, and be killed in India;' and we do this for the purpose of saying that our American countrymen's language sounds very unequivocally like—'Come, and be slaves in America!'

And this is the picture of slavery in America, drawn by an Irishman—this is the gilded misrepresentation of the wretched state of two millions and a half of American citizens, who have no rights of their own—whose wives and children are not theirs, but their masters—who are looked on as chattels—who have been robbed and spoiled, till avarice can do no more!

But will not the Irish in America rise up against such language as this, which comes from the slave-shores of Louisiana?—

'I assure you that even in the northern States, where slavery does not exist, Irishmen have no feelings in common with the abolitionists—they look on them as a band of dangerous disorganizers,' &c.

Surely this is not true—we mean, of Irishmen refusing to co-operate with the persecuted, liberty-loving abolitionists. Emphatically we say *not* true—we know it is not! Irishmen in America! by all your love of your country—by your by-gone struggles for liberty—for the sake of your homes, your altars, your religion—for the honor of bleeding humanity—for the sake of principle, of right, of justice—by every motive we can urge upon you, forsake not the slave! Determine with the great O'Connell—'*Come what would, he was, and ever should continue to be, an anti-slavery supporter.*'

SELECTIONS.

Mexico and the United States.

National Palace—Mexico, May 31, 1842.

A few days since, the undersigned minister of foreign relations of the Mexican Republic, had the honor to address the Hon. Secretary of State of the U. States, protesting formally to that republic, in the names of His Excellency the Provisional President, against the continual hostilities and aggressions committed by citizens of those States upon the Mexican territory. A favorable change might have been hoped for in consequence; but it seems necessary, by reason of a continuance of those aggressions, to call the attention of the Hon. Secretary of State to the subject anew, on account of the undeniable tolerance which has been and continues to be extended to the enemies of a nation sincerely friendly, and bound by the solemn treaty compacts which unite the two republics.

In that note, after bringing to the notice of the Secretary the circumspection with which, ever since the revolution in Texas broke out, the government of Mexico has endeavored to conduct its relations with the United States, in order to avoid a rupture between two nations which, on account of their importance and other grave considerations, seemed destined to control the policy and destiny of the vast and fertile American continent, the undersigned flattered himself with the idea that the Cabinet of Washington would not protect, either openly or secretly, nor in any way, the scandalous usurpation of a part of our acknowledged national territory. But he has the pain to infer from acts palpable to the whole world, that the said Cabinet of the United States, and the subordinate and local authorities, are pursuing a course of conduct entirely contrary to the most sacred principles of the law of nations, and to the solemn treaties of friendship which exist between the two nations. Of this, sufficient evidence is afforded by the allowance of noisy political meetings in various places in said States, the propagation of armaments, the embarcation of large numbers of volunteers, and the disposition and endeavor, as far as convenient and practicable, to aid the Texians, and promote the invasion of a neighboring and friendly republic.

Such conduct the Mexican government cannot comprehend; and although animated with a sincere desire that the relations now happily existing between this republic and the U. States may not suffer the least alteration, it feels bound in frankness to repeat, in the most formal manner, its former protest against the tolerance before mentioned, a continuance of which it will regard as a positive act of hostility against this republic, and will regulate its conduct as justice, its own interests, and the national dignity, may demand.

The undersigned hopes that the Secretary will be pleased to reply as promptly as the importance of the subject demands, and avails himself of the opportunity to repeat to him the assurances of the distinguished consideration with which he subscribes himself your most obedient servant.

J. MARIA DE BOCANEGRA.

On the same 31st of May, a circular was addressed by Mr. Bocanegra to the Mexican Legations and Consuls in Europe and America, notifying them that the Mexican government had formally and repeatedly protested against the conduct of the U. States in the matter of Texas, and directing them to give general publicity to the facts.

From the Albany Tocsin.

Lectures by Miss Abby Kelley.

Friday evening, Miss Kelley set the abolition 'ball in motion,' at Athenæum Hall. Miss K. continued her lectures every evening until Wednesday last; and each evening drew large and *generally* attentive audiences. Her elocution is quite graceful, and though rather too *diffuse*, she is nevertheless a very interesting and efficient lecturer. The lectures were attended by many respectable citizens, and by a few senseless, shameless 'rowdies.' The latter, cordial admirers, no doubt, of those delicate creatures who spout fustian on the stage, and expose their persons in the 'poetry of motion,' for *six shillings a night*, were exceedingly scandalized at the idea of a woman 'opening her mouth for the dumb.' These sweet conservators of the public weal edified the meeting on Saturday evening with various *characteristic* noises, the most prominent of which resembled the popping of *small beer bottles*; and then, after fastening the outer door, commenced dashing the windows with paving stones. The young gentlemen who exhibited this laudable zeal for the honor of our community, should not go unrewarded; we hope they may be presented with 'the liberty' of the jail-yard. The subsequent meetings were large and orderly. Before the meetings closed, Miss K. had won golden opinions, we believe, from many who 'came to scoff.' Whatever they may have thought of the propriety of her course, they could not help the conviction that she was impelled to that course by a sense of duty. They could but honor the motive—the salvation of two and a half millions of '*bound, bleeding, sold*' men and women from the suffering and degradation of slavery—which induced that woman to resign the pleasures and endearments of home, and to endure heartless jibes and insults among strangers. And they would have honored that woman more, had they known, as we know, that she is neither brazen nor shame-faced; but modest, refined, and almost diffident, in social life. Is there aught anomalous in this? Nothing to the minds of such as are capable of appreciating the impulses of humanity and the convictions of duty, in the soul. O how we envy those *men* (?) their happiness, their complacent sense of *dignity*, who offered insult and violence to this *woman* and *stranger!* It is not probable they will read this; for we presume they train in Jack Cade's company, and have a mortal aversion to reading and writing. The public labors of woman in behalf of temperance, have met the approbation of our most distinguished divines and respectable citizens. Our honored friends Doctors Wyckoff and Welsh, and Bradford R. Wood and Uriah Marvin, Esqs., did they not give cordial countenance to the public speaking of a woman in the Middle Dutch church, on the evening previous to Miss Kelley's appearance at Athenæum Hall? And the thousands assembled on that occasion, did they not welcome a lady on the stage with 'rapturous applause?' We want no sloven declamation about the *length* of the respective speeches, or the respective claims of temperance and anti-slavery, but shall feel exceedingly obliged if some one who knows how to split a hair 'twixt west and north-west wide,' will draw us an exact distinction, *in principle*, between the public speaking of a woman at a temperance and at an anti-slavery meeting.

C. V. L.

Church Action in a Slave State.

The following is taken from the 'Protestant and Herald,' an Old School Presbyterian paper, published at Bairdstown, in Kentucky. The resolutions were passed by the Presbyterian church in Bennington, which is also a town in that State. It is worthy of remark that the resolutions were not only passed, but were ordered to be *published* in Kentucky.

1. Resolved, That this Session high

General Association of Massachusetts.

This body of the orthodox priesthood of Massachusetts, at its late meeting held in Westboro', took the following namby-pamby action on the subject of southern slavery :—

By a resolution of the last General Association, a Committee of *five* was appointed to correspond with ecclesiastical bodies in the slave States, and, if practicable, to report to the General Association of this year. That Committee, through one of their number, Rev. Mr. Sessions, reported in part, that for reasons which rendered delay unavoidable, the circular prepared by the Committee was not sent to the South until the commencement of the present year. In the months of January and February, they forwarded letters to about *thirty* Presbyteries in the South and Southwest. A copy of the circular thus sent was read before the Association. It was of an unexceptionable character, kind and conciliatory, and expressive of much sympathy for the brethren at the South, in consequence of their embarrassments with the evil of slavery, and asking for their advice as to the best mode of operation to be adopted at the North, in order to remove effectually from our beloved country, this extensive and crying evil.

One letter was sent to Milton, N. C., addressed to a Rev. Mr. Harding, who was supposed to be the clerk or an officer of Presbytery at that place. The letter was not taken out by Mr. Harding, and was at length *remailed* to the Committee by the *postmaster* at Milton, under an *envelope* charged with fifty cents, or *double postage*. The package, as if frightened, came with great dispatch, in the short period of four days.

The postmaster informed the Committee that he was a relation of Rev. Mr. Harding, who resided in the neighborhood, and that he was instructed by Mr. H. to inform them that all other documents of the kind would meet with the same reception.

To one of the letters sent to the western district Presbytery of Tennessee, a very respectful answer had been returned, in which the opinion was expressed that no good could arise from such correspondence.

A reply has been received from a Presbytery in Mississippi, signed by Rev. Jeremiah Chamberlain, in which it was resolved, that as the subject was one which did not come within the jurisdiction of ecclesiastical bodies, no action could be taken upon it.

The reply from the Presbytery of S. Alabama, acknowledges the *mild* and *christian character* of the circular received by them, which more than any thing else has induced an answer. The Presbytery differ in opinion from the circular. They say that the untempered spirit of abolition at the North has done unspeakable mischief among them—more than all the influence of infidelity and irreligion combined, to retard the cause of emancipation. They speak of its influence. 1. Upon the white population. It had made them suspicious of every thing from the North, &c.

2. Upon the slaves themselves. It had rendered their bondage much more close and intolerable.

3. Its influence upon the State had been to cause the enactment of laws forbidding the instruction of any free person of color under penalty of $500. So that the Bible, by means of abolitionism, had become a sealed book to the colored population.

No negro is permitted to talk or read, except in the presence of *five slaveholders!*

The Presbytery say that they have expostulated with the people of the North, but to no effect.

As the Committee ask their advice in relation to the action of the North, the Presbytery say, 'We exhort you to let it alone, as all hitherto done has been evil, and only evil.'

The Presbytery of Transylvania, Ky., acknowledge the receipt of the circular as from brethren in one great and common cause. They say that to answer the circular would require volumes, and besides, the members of Presbytery are not agreed upon the subject among themselves. They express the hope, that the neglect of an answer to all their inquiries may not be attributed to any want of respect for their much admired and venerable body. They recommend that whatever may be done on the subject of slavery, be done in a spirit of christian kindness and love. Signed by President Young, of Centre College, and others.

The Presbytery of W. Tennessee remark, that whatever differences may exist on this subject, they desire to meet all as christian brethren, and to exchange none other than kind feelings. They do not wish to disguise the fact, that the whole South is groaning under crying evils from this cause. We regard it, (say the Presbytery,) as a political evil, over which, as ecclesiastical bodies, we have no control. We take the course of our Master and his apostles on this subject. The evils of slavery existed in their day, in their most revolting forms, and yet they did not devote their chief attention to the subject of immediate abolition. They preached the blessed gospel, which, in its influence, is designed to remove every evil.

We are persuaded that nothing but physical force could separate many of the slaves from their masters. Vast numbers of them are far better off than if they were free. We wish, in all sincerity, that you would come among us, and preach the gospel to our slaves. We can insure you open doors, and a cordial reception. We know not a church where provision is not made for the instruction of slaves. Our churches are open to you. Come then, brethren, and help us.

We have watched with carefulness, the influence upon us here, of discussion at the North, and it has been bad, only bad. You adopt resolutions, and make speeches against the South, but you send no man to labor among us. You might as well expect that such kind of action would convert the entire heathen world, as to effect the removal of slavery.

The Kingston Presbytery of Tennessee, acknowledge the kind, christian spirit exhibited in the circular. They agree with the circular, that the ministry is concerned with the subject of slavery. All the members of that Presbytery consider slavery an evil. They say that none can know what they are doing, or understand their embarrassments, unless on the ground with them. Our work is rendered hazardous by the wildness of a few at the North. Restriction, in consequence, has been laid upon the post-office, the pulpit and the press.

In Eastern Tennessee, but few slaveholders defend the institution. Nothing that you may do will accomplish good, unless you treat us with kindness, and appeal to reason, instead of declaiming with indiscriminate denunciation. Any other course, than one of mildness, only increases the rigor of the slaves' condition.

Rev. Mr. Sessions remarked, in conclusion, that, in consequence of the late period at which the circulars were sent out, other replies would probably yet come to hand.

Rev. Dr. Codman moved a vote of thanks from the Association to the Committee of Correspondence for their fidelity in attending to this subject, and for the interesting and important information thus elicited.

Rev. Mr. Allen, of Worcester, moved an amendment to Dr. Codman's resolution, that the correspondence on the subject be printed with the minutes.

Rev. Mr. Boardman thought the subject of printing the correspondence worthy of serious consideration. Some of the letters were evidently not expected to be made public. He thought that as no intimation had been given in the circular that the replies would be made public, propriety would dictate that they should not be made so. He certainly had no interest in the matter, except what arose from such considerations alone.

Rev. Mr. Perry said he wished to inquire to whom these communications were interesting; to this body alone, or to the community in general? He wished the information might be given to the public in some form.

Rev. Mr. Allen thought the letters must be regarded as public, from their very nature.

Rev. Mr. Chipman was in favor of printing the correspondence, and would move that it be left to the discretion of the Committee to print in such form as they might deem most suitable.

Rev. Mr. Sessions thought that as the correspondence was still going on, its publication would affect the character of such letters as might hereafter be written.

Rev. Mr. Aiken was opposed to publishing the correspondence. He questioned the wisdom of continuing the subject in this form at the discretion of the committee, unless the letters were submitted to the association for approval. On other subjects, the association were exceedingly cautious. He had great confidence in the brethren of the committee, but he seriously doubted whether the association of Massachusetts ought to continue such a correspondence from year to year. In its present form, it involves many of the brethren who did not wish to be thus involved. They were held responsible for acts which they could not approve. He had no objection that the subject be continued by those who desired it, but he would submit it to the association, whether it was courteous to involve those who could not approve of such action. Besides, it must necessarily involve succeeding associations, by engrossing their time, &c., &c.

If it is continued from year to year, its influence will reach back to the district associations, and delegates of a certain character will be selected for representation in this body. Furthermore, the object is aside from the appropriate business of this body; and if this is entertained, other questions would necessarily be forced upon their attention, which would mar the peace and harmony of the association. He would suggest that the object might be secured if left to persons in their individual capacity, or if taken up in the district associations, where the members perhaps might all harmonize in their opinions on this subject.

Rev. Mr. Allen agreed with his brother last up, that the subject should be managed in a kind spirit, and with wisdom from above. He felt that the subject was a great one, a very great one, and no other involved interests so great and so extensive.

When trouble occurs in a neighboring State, we can all feel, because the evil is near at hand; but what is an affair of that kind, which is only temporary, compared with that which involves 3,000,000 of human beings, who have no refuge or means of escape?

It has been questioned whether the association of Massachusetts should meddle with it. But the subject involves great principles which must be settled in this way, just as the temperance question once had been. We are not to inquire whether this person or that person approves, but we must look at it as a sin more extensive and pernicious than any other on the globe, and one which will be perpetuated, unless we lift up our united voices on the subject.

It is objected that the subject will *involve* future associations. It is true, and no vote or action of this association can make that *involution* an *evolution*; for our relations are higher than this body can reach. I rejoice that the subject is before this body, whatever disposal may be made of it.

The question now arose, whether the report of the committee was final, or in part; and whether to continue the committee or not.

Rev. Mr. Sessions said one of the committee (Mr. Durfee) would not be continued. As one of the committee, he would say that they had been surprised at the character of the communications received. They are evidently ahead of us at the South. They go farther in some of the replies than we did in the circular. They acknowledge themselves responsible for the existence of slavery. I have no doubt of the wisdom of continuing the committee, although I was not in its favor when the committee was appointed. As for myself, I feel it a bounden duty to act in this manner. I greatly respect the feelings of my good brother (Rev. Mr. Aiken,) who is most sensitive on this subject. I am aware that there are objections to this mode of action.

Incorrect reports were published in the papers last year, in relation to the origin of this subject, as though it was brought up in haste, and out of its place, &c.

It is objected that there should be action on the subject in this association. But if not here, where shall we act? I do not belong to any society for such action, neither does my brother from Boston. I have lived long enough to discriminate between rash action and no action on this subject,—between mad zeal, and a fear to act at all.

If I thought it foreign to the objects of this association, I would most certainly be the first to abandon it. But how can we abandon the subject now? The correspondence has been opened, and letters will yet come,—what shall be done with them?

Rev. Dr. Snell said the committee could not be dismissed until they had reported in full, unless we recall their commission. He was pleased with the report, as far as it goes. It was what he had expected, with one exception. He had expected light and darkness on the subject, and he thought we had it.

Rev. Mr. Perry hoped the committee of correspondence would not cease. He was at first in favor of printing the correspondence, but he was now opposed to it for the reasons which had been assigned.

Rev. Mr. Chipman regretted that in this discussion, any had questioned the authority of this body to act on the subject. Where he resided, he did not know an abolitionist *technically* so, but great unanimity prevailed on this question, and they were waiting for the action of this body. He hoped, whatever might be the feelings of individuals, that the association would speak out on the subject.

Rev. Mr. Blanchard said, for the sake of cutting short the discussion and to save time, he would propose the continuance of the committee. The association lives, although the members change.

The resolution of Dr. Codman was so amended as to consider the report of the committee as only in part, and in that form was adopted. Rev. Mr. Ferguson was appointed to fill the vacancy in the committee by the resignation of Mr. Durfee.

From the New-Hampshire Congregational Journal.

Legislative Proceedings.

An act relative to disturbance of religious meetings was passed at the recent session of the Legislature, which we publish for the information of our readers, as follows:—

An Act relating to Disturbances of Religious Meetings and Assemblies

Section 1. *Be it enacted by the Senate and House of Representatives in General Court convened,* That if any individual shall disturb any religious meeting, by speaking in the same so as to interrupt or prevent the stated or orderly proceedings and exercises of such meeting, and said person shall not desist from causing such disturbance and interruption of such proceedings and exercises, when thereto requested, it shall and may be lawful for any magistrate, police officer or any other individual of such meeting to remove said person from the same; and such magistrate, police officer or other individual may also remove any individual or individuals causing disturbance, in a similar manner while the people are assembling at, or leaving their place of worship.

Sec. 2. *And be it further enacted,* That any individual offending as aforesaid, or aiding and abetting therein, shall be liable to be prosecuted therefor, before any Justice of the peace for the county in which the offence shall have been committed, and on conviction thereof, shall be fined in a sum not less than one nor more than ten dollars; and may be required to recognize with sufficient sureties, in a sum not less than fifty nor more than one hundred dollars, for his appearance at the Court of Common Pleas for the county in which such offence shall have been committed, at the term thereof next thereafter to be holden, to answer to such matters as may then and there be objected against him in behalf of the State, and for his being, in the mean time, of good behavior; and if at such term it shall be made to appear to such Court, that such recognizance has been forfeited by a repetition of such offence, such Court may order that such offender further recognize in a sum not exceeding two hundred dollars, for his appearance at such Court to answer as aforesaid, at the next succeeding term thereof, and for his being in the mean time of good behavior; and such recognizance may be required by such Court, from term to term, so often as such forfeiture shall be incurred.

Approved, June 23, 1842.

Remarks, in relation to the passage of the Act, were made in the House of Representatives by Messrs. Tuck of Exeter, and Wells of Lancaster, as follows:

Mr. Tuck said, that the design of the bill was to give additional security for the enjoyment of certain rights. He was sorry that any occasion should exist for the enactment of any further provisions of law against those who infringe the rights of others. Yet the experience of several religious assemblies in different parts of the State, had proved that certain new remedies were necessary, to meet certain new and strange violations of their rights.

A class of individuals had organized themselves, claiming privileges incompatible with the rights of persons in civil society; claiming among other things, the right to enter any religious assembly, and occupy the place of the minister of that assembly, against the dissent and remonstrance of all persons whomsoever.

This claim of right had been exercised in many instances, very much to the annoyance of the citizens of the State, and the intention had been extensively promulgated to persist in such a course of procedure. The design of this bill was to prevent these annoyances. He would never interfere, by legislative provisions or otherwise, with the opinions which men might form upon any subject. They have the natural right to form their own opinions, upon a basis of wisdom, or folly, as is most satisfactory to themselves. But men in society cannot be allowed to exercise natural liberty; that is, the liberty of doing whatever is pleasing to themselves, restrained alone by the law of nature. One class of men cannot be allowed to do this, for the obvious reason, that it would be impracticable for all to do it. Yet the class of men referred to, make this claim, and openly repudiate the obligations imposed upon them by civil government. They claim a liberty which can be quietly exercised, only by the hermit in the wilderness; a liberty which annihilates rights of property, and that most valued of all privileges, the freedom to worship God under our own vine and fig tree, according to the dictates of our own consciences. The term liberty has many shades of signification, according to the character of the persons who use it; and it may be extended in its meaning so as to cover a multitude of sins. The liberty of a free citizen is, however, its best signification: this means a liberty to be free, according to wise and wholesome laws; a liberty to do as we please, provided we offend not the law of God, nor violate the rights of our neighbor.

Mr. Wells remarked, that the bill under consideration was intended to secure to the various religious societies throughout the State, freedom from interruption during their religious exercises. And that the gentleman from Exeter, (Mr. Tuck,) had, by introducing the bill, performed a service which would secure to him the thanks of all who prize order and quietness in religious assemblies.

I am told, said Mr. W., that there are certain persons in the State, who profess to believe it their duty, and insist upon the *right* of entering any and every church they please, to address the people upon those subjects they hold important, regardless of the views, or wishes, of the congregation. This theory carried out goes to the root of order, tends directly to abridge the right of property, and is a denial of the real enjoyment of religious opinion.

It is matter of satisfaction to us all, (said Mr. W.) that every individual in this State, retains the rights of conscience, and has professedly guaranteed to him the privilege of worshipping God in the manner and season agreeably to the dictates of his own conscience, with no other restraint than to keep the public peace, and *not disturb others in their religious worship.*

But the practices which this bill proposes to restrain are at war with these great and fundamental principles. If a house of worship, erected by a particular society, in which they unitedly agree to meet at stated times, and worship in a particular manner, can with impunity be invaded, and new and objectionable doctrines and forms be forced upon the owners; then the right of property is altogether ideal, and religious toleration merely nothing. In theory, it is our boast that *all* may pursue their own modes of happiness unmolested, as long as they interfere not with the rights of others. That the friends of all religions—the promulgators of every philosophy—and the advocates of the most extended philanthropy, should all enjoy uninterrupted freedom. Let us then practically secure these cherished privileges. And as the bill before the House will, in my judgment, tend to that result, I shall favor its passage.

From the Herald of Freedom.

Scenes in a Quaker Meeting-House in Lynn.

[DESCRIBED BY N. P. ROGERS, AN EYE-WITNESS.]

Sunday afternoon, I thought I would go in to the Quaker meeting. I had never attended one, and was anxious to witness that type of modern heathenism, for all 'worship' that has not common humanity in it, is heathenism, or worse. I still hoped better things of the Quakers. I took my seat—for seats are free there—one good feature in their house. All free but the high seats; for 'friends' have 'high places' in their sanctuary, as well as other sects.—They would have steeples, but for appearances.—They wear no steeples, just as 'they make broad' their brims.

They poured in—the men-Quakers at one entrance, and the women-Quakers at another—a contemptible separation, and enough, of itself, to stamp the whole worship concern as a piece of monkery. All hats and coats alike—and all shawls and bonnets. A most uniform outward—how it was inward will appear anon. Four ancient brethren—their faces demured to perfect vacuity of expression—very *humbly* went up into the chief seats. As many ancient women went up into the uppermost places in their 'sphere' of worship. All was still, and silent, and 'quiet.' It remained so for some quarter of an hour. It looked so ridiculously, that I really felt ashamed. These are my fellow creatures, thought I, Quakerfied. Alas, for poor humanity! I sat awhile, and anti-slavery exhaustion overpowered all other sensations, and I got asleep. Foster was in the house, and Beach. Pillsbury was out circulating, or rather printing notices, for the evening meeting—for he had to act at the Ink-cylinder. At length, Beech got up and began to speak, in his slow, moderate, ministerial way. (I hope friend Beach will shake himself of his clerical remains, as fast as he can!)—He had a testimony to bear, he said, for God and humanity. He went on with some general, and I thought, very pertinent anti-slavery remarks. The Quakers bore it some ten or fifteen minutes, and I began to hope they would keep still and hear, and form one exception to the pious ferocity of the times. But I soon discovered that a storm was brewing.—The old hierarchs began to look round at each other. It was an amazing '*quiet*' look they cast, but I thought I saw thunder there, and it soon burst out. Beach happened to speak of the degeneracy of the Quakers since the days of George Fox—their failing to bear the testimony of the days of their purity, against war, and slavery, and other like abominations of the times. One of the old brethren rose up, pretty quick too, and said, 'Friend, thy speaking is an interruption to our worship.' Beach said he thought there was free speech professed in Friends' meetings. 'It is a lie,' muttered a Friend near him, 'thee never thought so.' Beach continued speaking—another of the high seat brethren then rose and 'desired him to be quiet.' He spoke on—when a Friend in the low seats got up, and said, 'No gentleman would speak after he was requested to be still.' One of the high brethren soon after rose and went along the high seat off against Beach, and requested to be heard. 'If thou hast anything specially revealed to thee, friend,' said Beach, 'I will hold my peace.' 'I have,' replied the Friend. 'Then I will sit down,' said Beach, and he did. But the Friend's special revelation was a pretence. 'We request thee,' said he, 'not to disturb our meeting any longer, by speaking.' Sly revelation. Beach rose and resumed his speech—when at a signal from the high seats, the whole Quaker flock shook hands, and broke up, like a flock of rooks quitting an old roof, and out they went.

At that moment, Wm. Bassett came forward—I had not seen him before—and with his countenance beaming with true reformer animation, cried out to them to come back, and hear the truth, and not run away from it. It was the truth they were fleeing from, he said, and he charged them to come back and hear it. He continued in a high and commanding strain of testimony, when his mother, an elderly woman, burst out from the women enclosure, with loud crying and sobbing, and took hold of his arm and garments, and begged him to desist, in the most piteous and affecting manner. He told her affectionately but firmly, he was about his Father's business, and could not listen to her then. He was bearing a testimony, he had long and culpably neglected, and could not be hindered. The women had mainly remained in the house, and many of the brethren—and those that ran out did not quit the yard, but lingered about, within hearing, and a good many of them returned into the entry and door-way. When Wm. Bassett had finished his testimony, Foster, whose spirit seemed stirred within him, mounted one of the low seats, and gave it vent. That afflicted mother, said he, mark her distress and anguish of spirit! It would be no wonder if it should result in her permanent distraction; and who are the guilty cause of it? On whom will rest the responsibility! On those ministers, continued he, pointing backward to the deserted high seats—those Quaker priests—those hypocrites. Woe unto them!

He was proceeding in this terrible strain, when the Quakers at the door, unable to bear it any longer, rushed in like so many tigers, the Quaker totally forgotten,—and sprung upon him, and down with him from the seat he was standing on, and into the aisle, and on the way out of the house. 'They were a peaceable people,' sure enough, as friend Breed had said,—but here they were at a drag-out, in the full tide of successful experiment. One, at least, of the old high seat fathers was among them, as vivacious as a wild cat, with all his Quaker duds on. It looked queer enough—that hat and coat and long Quaker waist, along with a most worldly mobocracy. But they were not allowed to triumph. A gallant young Friend, who makes no pretensions to non-resistance, cried out, 'You shan't drag out that man,' and threw himself, breast foremost, right into their midst. Others backed him up, and the 'peaceable people' had to give way, and let go of Foster, to see to themselves. Foster immediately mounted into the very high seat itself,—that Quaker citadel and holy of holies,—where Friends themselves may not mount and live,—and with an amazing audacity, got up and stood his feet on their cushioned seat, where the ancient overseers *sit.* He called out to them to witness him, treading on their high places—and he walked to and fro before their eyes, and called to Wm. Bassett to bring him Edward Burrough's testimony, (a contemporary of George Fox,) to the right of entering the synagogue, and speaking without leave of the priesthood. There they stood beholding him, profaning their very deities,—exasperated, as they were, with rage, and totally bereft of their self-command. I expected every moment they would spring at him, and do him I knew not what violence. But his audacity had amazed and overawed them. They seemed afraid to approach him. He was too palpably in the right, and they too confoundedly in the wrong. He said all he wished to, unmolested, and Bassett read Burrough's testimony, and the crowd at length slowly and stormily disbanded, and left the house and yard. An abolitionist had put up one of our printed notices, with small tacks, on the yard fence; one of the Quakers rushed up, and snatched it down as quick as a cat would snatch a mouse, and as cross as a very bear. He was going to tear it up,—'Don't destroy it,' said the friend who put it up—'rather spiteful for a Quaker priest.' The Friend had time to recollect himself, and put ting on his 'quiet,' said *meekly,* we don't allow bills to be stuck here. Seems to me, Friend, said I, you might have said that, without tearing down the notice quite so vivaciously. He seemed to admit he might. But they were all mad as March hares, and ready for any extremity, and I should not have been surprised at a repetition there of any old time scenes of religious fury and violence. The same bloody, sectarian devil was there, that ever hung a witch or heretic in the darkest periods of the past.

Beach meanwhile had taken a notice, and gone down to the Methodist synagogue, and Foster another, and gone to the Baptist,—to read them to the people, after the *religious exercises* were over. They attempted it, and were both ferociously seized and dragged out,—and Beach seriously injured. They run Foster out into their dedicated entry,—their Solomon's porch, and jammed him in under the stairs, into a dark closet, where they kept their *consecrated* lamps and *sacred* lamp-fillers, and shut him in there, with one foot in the door, and kept him stived up there some fifteen or twenty minutes. They thrust him in with such violence, that he like to have broken all their lamp gearing, and would, if he had not taken special pains and care to avoid it. All after their *stated solemnities* were through and over. When they let him out, they besought him not to do any violence! The Quakers had torn his coat collar, and the Baptists had rent off part of a sleeve cuff. Foster held them up to the multitude before the door, and said, This is your Quaker religion, and this your Baptist religion!

Interesting Letter from England.

Muswell Hill, Hornsey,
April 30, 1842.

Dear Sir:

We are struggling here against white slavery, the slavery of caste, as you are struggling against the slavery of skin. The workingman in Europe is a slave in fact, though a freeman in name; with you, the name and the fact go together. We mask it here, but the Parishs are beginning to look underneath, and to push aside the vizor.

There is no distinction between the two systems in principle: they work out their effects differently. You carry your scourge openly, and avow your right to be unjust; whilst we here work through the gastric juice, and starve them into submission. Here men are defrauded of their rights, though flattered by beings called freeborn Englishmen. With you, human being are avowedly claimed, abused, and dealt with as property. With you, the oppression is direct, and open and personal brutality is committed. With us, it is indirect, and destitution, squalor, and imprisonment in what are now called new unions, (formerly called workhouses,) separation of husbands and wives, and a starvation dietry, are the rewards of toil and labor through a long life. The laborer and peasant here are without hope; the wages they get are not equal to procure the necessary physical comforts, and therefore the habits of carefulness, of forethought, of frugality, and the feelings of social equality, are never formed; and these feelings and habits being absent, recklessness, indifference, apathy, brutality, and moral degradation, and the slave state, i. e. ignorance, the teeming source of all vice, is the necessary consequence.

All these evils with us arise from class legislation. Government in England originated in force, and is now exercised in fraud; the whole may be traced to the feudal system, and to the union of Church and State.

Nevertheless, there has always been an upward tendency, and truth has carried humanity onwards. Truth never sleeps. A generation may appear quiescent, but truth and intellect are always at work. Scattered and solitary minds are sowing the seed, and times of apparent repose may be safely considered as the mere process of strength-gathering,—when the rills and streams are forming the river that shall bear humanity onwards to light, life, and joy. Coleridge has beautifully observed, and it is an idea which brings your earlier efforts to my mind, 'It is enough for complacency and hope, that scattered and solitary minds are always laboring somewhere in the cause of truth and virtue; and that by the sleep of the multitude, the energy of the multitude may be prepared; and that by the fury of the people, the chains of the people may be broken.' This conviction (and retrospection and observation justify it) should strengthen us all to do battle for the truth,—to arise for justice, for universal justice, the justice of the New Testament—to seek liberty for all—to oppose unnecessary legislation, and to limit it to restraining those actions which interfere with the rights or liberties of others.

When we look at the multitude of laws which legislators are constantly making, it would seem as though men had a diseased desire to fabricate handcuffs and fetters for themselves. The love of lawmaking is a diseased love of restriction, and is eminently anti-social.

I wrote, and, as I believe, sent you a letter on non-resistance. I fear you did not receive it, and I have not a copy of it.

In matters of argument, if we are sincere, we naturally imagine that where we differ from others, those others are wrong; and I, to my own satisfaction, clearly showed, I do not know if I could do so now, that you went, on this subject, a '*leetle* too far.' Some day, I hope to be able to collect and dictate the same thoughts again. Some of my family maintain that you asked for, and that I promised to send you, now and then, notices of such passing events as have relation to human progress here, and are likely to interest you. To this you owe my writing at this length.

Thanks to steam and railroads, men are enabled to shake hands mentally, and encourage each other more frequently than of yore. I have seen in the case of an active friend of mine, who has moved and suffered in resisting the oppressions of priestcraft, in this country, on the subject of church rates, how much good he has done by despatching letters of concurrence, advice, or sympathy, to people moving in different parts of the kingdom, upon points in which he went with them; and I know how much men have been strengthened by the fact that a stranger, in a distant part, had noticed and sympathized in their efforts to do good in their particular atmosphere. Every man has a circle in which he can be useful, and many who have not large self-esteem are strengthened into activity and exertion by learning that their movements, which are not immediately successful, or productive of apparent effect, seeming to them to fall still-born, are noticed by and encouraging others.

You have numbers of sympathizing friends here, and are doing much good in strengthening many to do battle here, in the consciousness that the work of justice is being done in other climes, as well as in their own localities.

You in America are favorably circumstanced, in that you can print newspapers without the mark of 'the beast' upon them. In this country, the aristocracy and the priests stamp the political press; for they love darkness rather than light, and they fear lest their deeds should become manifest to the people.

After a severe struggle, some ten years ago,—and it was a great and severe one,—we succeeded in reducing the stamp from 4d to 1d, but the latter stamp succeeds even now in suppressing the poor man's newspaper; and in this old and great country,—for great in intellect and power she is, notwithstanding aristocratical dominations,—we have only five daily morning papers (the evening ones are in effect but transcripts)—we have not one daily paper in any of our provincial towns, none under 5d, which would require 2s 6d a week; and the average income of the mass of our population is under 10s weekly, and that 10s must maintain the family, the statistical number of which must necessarily average 4 1-2 or nearer 5 persons. Even the reduction which was obtained through the devotion of many of that class of poor men, who are now called chartists,—the term charter being the title they have given to a bill they have prepared, and are desirous of having passed into an act of Parliament, for securing equal rights and equal laws. They published, in defiance of the law, unstamped political papers, and they suffered severe imprisonments, seizures, and penalties, and gross personal indignities, in consequence; but they persevered—the injustice of the law became manifest—men sympathized with them—they became victims, martyrs, in the people's eyes—were welcomed out of prison when their term of imprisonment expired. The aristocratical chosen parliament and ministry of the day saw that they could not sustain the law, in the excess in which it then existed, and they compromised the injustice, instead of removing it, which is the practice of the government here, and reduced the stamp from 4d to 1d.

Go on, my dear sir, in the conviction of this great truth, that 'when human policy fastens its chain to the ancle of the slave, divine justice always winds its other end round the neck of the oppressor.'

My family desire to be most kindly remembered to our friends James and Lucretia Mott, and my daughter Eliza was particularly gratified by the receipt of a copy of a 'Liberty Bell' from Maria W. Chapman, whose kind note she would have answered ere now, but for seeing that she was travelling for Mr. Chapman's health, and her consequent ignorance of her direction.

Faithfully yours,
W. H. ASHURST.

Wm. Lloyd Garrison.

THE LIBERATOR

BOSTON:

FRIDAY MORNING, JULY 15, 1842.

☞ A REPEAL OF THE UNION BETWEEN NORTHERN LIBERTY AND SOUTHERN SLAVERY IS ESSENTIAL TO THE ABOLITION OF THE ONE, AND THE PRESERVATION OF THE OTHER. ☜

Presbyterian General Assembly.

The Son of God, alluding to those 'scribes and Pharisees, hypocrites,' who in his day paid tithe of mint, and anise, and cummin, and omitted the weightier matters of the law, judgment, mercy, and faith, indignantly exclaimed, 'Ye blind guides! which strain at a gnat, and swallow a camel!' The General Assembly of the Presbyterian Church, (old school,) is at least a match for the ancient Jewish sanhedrim, on the score of pharisaical scrupulousness, pious impudence, and sanctimonious profligacy. Charles G. Finney undoubtedly asserted the truth when he said that there was a jubilee in hell, every time that Assembly came together. At its recent session in Philadelphia, *several days* were occupied with the case of the Rev. Mr. McQueen, who had been suspended from 'the gospel ministry,' (?) by the man-stealing Presbytery of Fayetteville, N. C. (of which he was a member,) for the *crime* (!) of marrying the sister of his deceased wife! The charge preferred against him was 'incest;' from which decision Mr. McQueen appealed to the General Assembly, who sustained it by an overwhelming vote!! What possible affinity of blood-relationship can exist between the husband of a wife's sister and herself, any more than between him and his wife, it is impossible to understand,—all theological subtleties aside. This decision of the General Assembly is, upon the face of it, preposterous and unwarrantable, and will perplex and affright none, except those who are the victims of priestcraft. But it is not our purpose to argue this question, but merely to show how these 'blind guides,' like their 'illustrious predecessors,' the Jewish scribes and Pharisees, can 'strain at gnat, and swallow a camel'—or, more wonderful still, strain at nothing, and swallow a huge system of pollution, incest, and all conceivable lewdness. Be it remembered that a large portion of the members of that Assembly, who joined in pronouncing Mr. McQueen guilty of incest, are human hyenas, preying upon their negro slaves, and acting in combination with others utterly to destroy the marriage institution among nearly three millions of the southern population! The slave-system, on the score of uncleanness, is unequalled by any state of society in the world, pagan or barbarian; yet it finds its most rampant advocates among these incest-hating priests! Why are they not arraigned before the Assembly as moral monsters, who are at least as guilty as were the inhabitants of Sodom and Gomorrah? It is because that General Assembly is a cage of unclean birds, and the slaveholding demon exerts absolute mastery over it. The subject of slavery is not allowed to be discussed in its meetings, any more than at mobocratic convocations. No heed whatever is given to the appeals, remonstrances and petitions, which are from time to time sent up to it, on this subject, from inferior Presbyteries and associate bodies; but they are all treated as firebrands, and quenched in the stagnant pool of priestly corruption. At its late session, an attempt was made to bring the situation of the perishing slaves before it for a brief consideration; but not an hour would it devote to their case, though it could spend days in settling the question of Mr. McQueen's guilt or innocence! 'By their fruits ye shall know them.' 'Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.'

Rights of Conscience at Oberlin.

By a Catalogue of the officers and students of the Oberlin-Collegiate Institute for 1841-2, it appears that the whole number of theological students is 54; college do. 115; shorter course, 4; male preparatory, 213; female do. 23; young ladies' course, 151. Total, 560. At the commencement of this Institute, a deep interest was felt in its welfare by the friends of religious liberty, and of negro emancipation, which has since spread across the Atlantic, and been kindled to enthusiasm in various parts of Great Britain. Oberlin was founded professedly to vindicate the rights of conscience, as well as to aid the cause of bleeding humanity. It arose out of the pro-slavery despotism of Lane Seminary, which would not tolerate, among the students, freedom of speech and religious action on the subject of slavery. When Messrs. Keep and Dawes went to England to obtain funds in its behalf, they were careful to secure the approval and signatures of the most prominent friends of the anti-slavery enterprise at home, as well as of persons of various religious sentiments, in order that the claims of the Institute might be presented to British Christians and philanthropists in the most impressive form. Having been assured that the rights of conscience would be not only tolerated but protected in the Institute, I gave my sanction to their mission. They made their appeals to all classes, irrespective of sect or party, and obtained a very considerable amount of money. Among those who contributed the most munificently were members of the Society of Friends. These will be surprised to learn, that the following is publicly advertised as among the conditions imposed on those who wish to become members of the Institute:—'*None can be received who travel on the Sabbath, on their way to Oberlin.*' Now, however generally agreed Friends may be in the expediency of observing the first day of the week for religious worship, it is well known that they do not regard that, or any other day, as being peculiarly sacred in itself. Here, then, is the iron bedstead of religious tyranny at Oberlin, by which every student is to be measured; and if his limbs exceed its arbitrary dimensions, they are to be cut off, but if they are too short, the victim is to be stretched to the proper length. What can be more unjust than to take advantage of the benevolent feelings of a religious Society, on the great question of emancipation, and collect large sums of money from its members in support of a professedly liberal Institute, in the benefits of which, not one of their members is allowed to participate, in consequence of a religious difference of opinion respecting the formal observance of a particular day—a day which neither Jehovah, nor Jesus, ever commanded to be kept as the Sabbath, or even as a holy day!

Religious Ruffianism.

The populous town of Lynn has lately been into a most tremendous excitement, in consequence of the well-meaning proceedings of two or three individuals, who, whatever may be thought of the wisdom of their course, in certain cases, are undoubtedly to be ranked among the most faithful and devoted friends of christian philanthropy and reform this or in any other country. It appears that for the last three weeks, our co-laborers in the cause of universal emancipation, N. P. Rogers, S. E. Foster, and T. P. Beach,—all of New-Hampshire—have visited Lynn, and endeavored, by holding prayer-meetings, and by other methods, to enforce the duty of our enslaved fellow-countrymen on the serious consideration of the people of that town.

On Sunday morning, June 26th, S. E. Foster attended meeting in the Rev. Parsons Cooke's house of worship, (?) and at the conclusion of a long prayer by this reverend doctor of divinity, quietly rose to address the assembly on the subject of slavery, a branch of practical Christianity more neglected at the present time than any other, and therefore worthy of special consideration. He had scarcely uttered a syllable, before he was peremptorily ordered to sit down by the vigilant and potential sexton of the pulpit, and almost instantly hauled out of the house by several priestly underlings. Mr. Foster went over to the Baptist meeting-house, but did not until *all the services had been concluded,* when he rose to address such of the audience as might be disposed to listen to his heart-stirring appeals in behalf of the millions of slaves in our land, who are bought and sold by law and usage, and in whose temporal condition or eternal salvation, comparatively few professing *worshippers* are found to feel the slightest interest, when he was assaulted and dragged him out, and hauled him up the steps down their worship steps! There he lay awhile, bruised, and severely hurt.' His crime was that he disturbed their worship! For the remainder of this strange, eventful history,' read Mr. Rogers's account of it in the Herald of Freedom.

Kidnappers, Beware!

A New Vigilance Association. Since the alarming decision of U. S. Supreme Court, declaring the free States the right to grant a jury trial to any person, (white or black,) who may be seized and claimed as a runaway chattel by southern kidnappers, several attempts have been made, in various parts of the country, to carry this decision into effect. But 'the price of liberty is eternal vigilance'—and it behooves the entire population of the North to be on their guard, for the slaveholding power has long since ceased to make any distinction among its victims on the ground of complexion. Recently, some of the colored citizens of Boston have formed themselves into a society, called 'The New-England Fugitive Aid Association'—the object of which is, to protect themselves, and to aid such runaways from southern bondage as may happen to pass through this region, on their way to Canada. The object is a good one, and if pursued in a right spirit, and with energy and vigilance, will no doubt be crowned with success. On Monday evening last, at the request of the Board of Direction, we delivered an address on this subject, to a highly respectable and enthusiastic audience, at the conclusion of which, that early and faithful friend of the colored man, Samuel J. May, of Syracuse, made some excellent remarks, which were received with the loudest demonstrations of applause. The conclusion to which we all unanimously came was, that Massachusetts should, and of right ought to be, free and independent of slavery—that every man who trod her soil should be declared free, in whatever estimation they might be held elsewhere, or whatever part of the world they might come from.

First of August!

Friends of emancipation! while we are bathing our tears with those of our unhappy countrymen who are held in servile chains, let us not forget that we are equally bound to rejoice with the eight hundred thousand bondmen, who have been emancipated in the British West India Islands. The anniversary of that great and glorious event—the first of August—is at hand. Are you making your arrangements to celebrate it, in a becoming manner? Are you resolved to do something, on that day,—though it may be but little—that shall evince your appreciation of the jubilee, and that shall contribute toward the overthrow of the slaveholding system? Are some so situated as to be able to do but little? Then, bestir yourselves for the occasion! Are your children committing to memory appropriate pieces for recitation and declamation, in prose and verse? See that you are furnished, or supplied with copies of the little volume, just published by Mr. Collins, and for sale at 25, Cornhill, entitled 'The Anti-Slavery Pic-Nic.' It is just the thing.

Visit to Cape Cod.

We held two anti-slavery meetings, on the following day, in the Baptist meeting-house in Harwich. The audience was highly respectable, on the score of numbers and character. Remarks were made by Mr. Bradburn, Mr Wright, Mr. Douglass, Oliver Johnson and myself, and nearly all the bearings of slavery, as a religious and political point of view, were

Plymouth County A. S. Society.

The annual meeting of the Plymouth County A. S. Society was held at East Abington, June 30th, 1842.

The meeting was called to order at half past 10 o'clock, by the President, S. J. May. The Secretary being unavoidably absent, S. H. Gay, of Hingham, was chosen Secretary pro tem.

A committee was nominated from the Chair, to report a list of officers for the year ensuing. A business committee was also chosen.

Prayer was offered by Rev. Mr. Spear, of Weymouth.

Voted, That all persons present be invited to participate in the proceedings of this meeting.

Mr. Lincoln, of the Committee on nominations, reported a list of officers for the coming year. Ruth Barlow declined as treasurer; Wm. P. Ripley was elected and chosen. The Board consists of the following persons, viz:

Samuel J. May, President;

Samuel Dyer, Secretary;

William P. Ripley, Treasurer;

Horatio G. Wood, Samuel Reed, Seth Drew, Wm. P. Ripley, Anson Robbins, Joshua Perry, Elmer Hewett, Vice-Presidents.

Johnson Davie, Elizabeth Lewis, Elizabeth Niles, Wm P. Ripley, Lemuel Stephens, Samuel J. May, John Curtis, Seth Drew, Managers.

Lunsford Lane being called upon by the President, gave a brief, but exceedingly clear and interesting narration of the treatment received by him on his recent visit to Raleigh, N. C.

Several resolutions were reported by the business committee, and three offered by Mr. Jairus Lincoln, when Mr. Perry of Hanson inquired for a resolution, introduced at the last meeting of the Society, held at Hanover, by Abby Kelley, in relation to Bishop Griswold, who is reported to have come into possession of certain property in Cuba, a part of which is supposed to be in human beings. The documents relating to the subject not being present, and as it was stated that the Rt. Rev. Bishop had not yet taken the pains to ascertain whether he was a slaveholder or not, it was deemed proper to drop the subject. The following resolution was then taken up, and discussed by Messrs. Seth Sprague, N. H. Whiting, S. J. May, Lunsford Lane, E. Perry, and W. L. Garrison:

Resolved, That the Congress of the United States has no more right to legislate for the protection of slavery, than it has for its abolition in the several States.

Mr. Garrison, being interrupted in his remarks by the hour of adjournment, 12 o'clock, read several resolutions from the business committee, and the meeting adjourned to 1 o'clock.

AFTERNOON.

A resolution, introduced in the morning by Mr Lincoln, relative to a paper about to be established in Hingham, was taken up, discussed by the mover, by Mr. Davis of Hingham, and Mr. Collins. The latter gentleman objecting to it as too broad in its signification to be adopted by an A. S. Convention as such, moved the following as a substitute, which was passed:

Resolved, That this Society rejoices to learn, that the friends of freedom in Hingham are about to establish a newspaper which shall take high ground on the subject of slavery, and therefore would earnestly call upon the abolitionists of this county to use their influence to extend its circulation, as an efficient instrument to advance our cause.

The discussion on the next resolution, by Messrs. Rowland, Reed, Lunsford Lane, Spear and Collins, took a wide range, embracing the whole subject of prejudice against color, and eliciting some facts in regard to the individual named, honorable to him, and also in regard to another 'driver' in the same line of sage.

Resolved, That the course pursued by Mr. Page, an accommodating proprietor and driver of the E. Bridgewater and Abington daily line of stages, in according to colored persons equal rights and privileges, demands the cordial approbation, and should receive the cheerful patronage, of all who love liberty and equality.

Mr. Garrison having the floor at the hour of adjournment, moved that the resolution then under discussion be laid on the table, for the purpose of bringing others before the meeting; which was agreed to, and he then introduced the following in behalf of the business committee, which were read:

1st Resolved, That no institution or object, that can sustain injury either by the agitation of the subject of slavery, or the advancement of the anti-slavery cause, can possibly be humane or Christian in its character, inasmuch as the principles of righteousness and humanity are in perfect harmony with each other.

2d. Resolved, That the claims of bleeding humanity may not be innocently postponed for the accomplishment of any religious sect or political party; or as the plea, that the cause of religion will be injured by their presentation at a time of special religious inquiry or excitement.

3d. Resolved, That the best time in which to enforce the duty of undoing the heavy burdens, and letting the oppressed go free, is when the attention of the people is specially drawn to the subject of religion, and their eternal salvation; when their minds are tenderly impressed with the truths of the gospel, and they are seeking to become the disciples of Christ.

4th. Resolved, That the growth of the anti-slavery cause, in any place, will be in proportion to the growth of true piety; that every genuine revival of religion will mightily espouse and carry onward the cause of the oppressed; that whatever revival is not productive of vital abolition, or fails to embody and exemplify the principles of immediate emancipation, can be regarded, not as the fruit of christianity, but as a false sectarian imposture.

5th. Resolved, therefore, That they are cherishing a fatal delusion, who imagine that the most earnest advocacy of the cause of our enslaved countrymen, or a time of religious awakening, will prevent the conversion of sinners, or retard the progress of light and love.

The discussion of the resolutions was long and earnest, and some facts were brought forward to substantiate the truth of the last clause of the fourth. The speakers were Messrs Garrison, Spear, Collins, Mrs. Whiting, Curtis, Richards, and Reed. One gentleman (Mr. Davis) objected to the resolutions as too denunciatory; and another (Mr. Curtis) denied the truth of the allegation, that the recent revivals had been injurious to the anti-slavery cause; a third (Mr. Reed) thought it possible that, in some cases, the cause of religion might be injured by the introduction of anti-slavery principles: that an individual, whose mind had become awakened to a sense of his own sinful life, might be injuriously affected by forcing upon his attention any other subject. Mr. Reed seemed to acquiesce in this view. The other speakers deemed that religion as not worth having, which would shrink under the application of the anti-slavery probe. The resolutions, however, were passed without dissenting voice, which, if the writer is not mistaken, was that of an orthodox clergyman.

Mr. Collins, in behalf of the business committee, submitted the following resolutions, which were adopted without much discussion:

Resolved, That this Society highly approves of the plan proposed by the Board of Managers of the Mass. A. S. Society, to celebrate the approaching anniversary of West-India Emancipation throughout the Commonwealth, by anti-slavery pic-nics; and would recommend the abolitionists of the several towns in this county to adopt measures, forthwith, to make this anniversary one of great interest and usefulness, and so that they will not be discouraged on the ground that their numbers are few and their influence small.

Whereas, the success of our anti-slavery enterprise depends upon the zeal and efficiency of its friends, and the amount of information disseminated among the people; and whereas, the anti-slavery principles have been brought directly before but a small portion of the citizens of the free States:—Therefore,

Resolved, That this Society highly approves of the plan proposed and adopted by the American Anti-Slavery Society, at its last anniversary at New-York, to raise fifty thousand dollars, to enable it to send fifty agents into the uncultivated portions of the free States, and would earnestly call upon the abolitionists of this county to make strong and vigorous efforts to raise funds, to enable the committee of that Society to spread these principles throughout the country.

Resolved, That as Anti-Slavery Fairs have become a successful instrumentality in the hands of abolitionists, both to procure funds and create an interest in our cause; therefore, we would earnestly remind the abolitionists of this county, that the annual Fair will be holden in Boston, on Christmas week, and would recommend the women in the several towns to take hold of this work with energy, and would suggest to all our friends, that poultry, eggs, butter, cheese, and other produce, find a ready sale on these occasions, and that these articles be liberally supplied.

Resolved, That this Society has listened, with great interest, to the statements of Lunsford Lane, in relation to his efforts to secure his own freedom, and that of his wife and seven children; and of the barbarous and inhuman treatment he received at the hands of the citizens of his native town, after he had purchased the freedom of himself and family, and fulfilled every requirement of their own laws. All of which demonstrates most conclusively, that mob-law and anarchy are the necessary handmaids to slavery.

Resolved, That we rejoice in the freedom of our friend and his family, and welcome him among us, and extend to him the right hand of fellowship, and trust that his future fidelity to the cause of his oppressed fellow-countrymen will show that if the coat of *tar and feathers* bestowed upon him by the mobocrats of Raleigh, N. C. was not merited on account of his advocacy of the principles of abolition, there shall be no dispute hereafter in the minds of slaveholders, that he deserves an anti-slavery dress.

The next, offered and advocated by Mr Lincoln, and briefly remarked upon by Messrs. Garrison and Collins, was passed:

Whereas, slavery will continue, so long as the holding of man as property is a profitable investment; and whereas, every consumer of slave produce is daily prolonging the existence of slavery in our country; therefore,

Resolved, That we, as abolitionists, are called upon to encourage the sale of the produce of free labor, and to abstain as far as possible from that stained with the blood of the slave.

The following resolutions were laid on the table, after some remarks from Messrs. Garrison and Collins:

Whereas, John Q. Adams, himself a host, is battling manfully against the overbearing power of slavery, in the national Legislature; and whereas, his services there, in the present crisis, are, in our opinion, more valuable than they can be in the gubernatorial chair of his native State; therefore,

Resolved, That we, as citizens of the 12th District, deprecate the movement, which it is feared will be made, for withdrawing our representative from his present responsible situation.

2d. Resolved, That we will do all in our power, consistent with honor and integrity, to keep John Q. Adams at his present responsible post; and also to elect a thorough abolitionist for the gubernatorial chair of our State.

The resolution discussed in the afternoon, relative to the right of Congress to legislate for the protection of slavery, was now taken up, and the following substituted for it, and adopted without discussion.

Resolved, That any legislation by Congress, or by any other legislative body, for the protection of slavery, is openly at war with all the principles of republicanism, an anarchical procedure, and a repeal of all government.

Voted, That the proceedings of this meeting be published in the National Anti-Slavery Standard, Liberator, and county papers.

Voted, That this Society adjourn to 4th of July, 1843. The meeting accordingly adjourned at 6 1-2 o'clock.

Attest: SIDNEY H. GAY, *Sec. pro tem.*

Worcester Co. South Division A. S. Society.

A quarterly meeting of this Society was held in the Second Congregational meeting-house in Leicester, Tuesday, 28th June. The meeting being called to order at 1 o'clock, A. M. prayer was offered by Rev. Samuel J. May, of South Scituate.

The following persons were appointed a Business Committee—Samuel J May of South Scituate, Wm. B. Earle and Geo. B. Upham of Leicester, Geo. Evans of Worcester, and Joseph A. Howland of West Brookfield.

The Secretary made a report of his action as a Committee of this Society, in procuring and distributing through this part of the County, blank forms of Petitions to Congress and the State Legislature. The President made a statement of what had been done in West Brookfield, in relation to a remonstrance against the admission of Texas into the Union, and read to the meeting a letter from Hon. Wm. B. Calhoun, Representative in Congress, of which the following is a copy:

WASHINGTON, June 5, 1842.

DEAR SIR:

I have received the petition you sent me concerning Texas. I am glad to see that you keep this subject in your eye. It is really the only great source of apprehension, in reference to the downward progress of slavery. If Texas should happen to get into the Union, it would paralyze all efforts to overthrow slavery. I am afraid the free States are not sufficiently awake upon this subject of Texas. Three or four of the southern and south western State Legislatures have sent us resolutions, praying the admission of Texas.

With regard to your remonstrance, I shall be under the necessity of handing it to the Clerk, according to the rule adopted on motion of Mr Adams. This is the only way we can now get in petitions of any kind.

I will also give a memorandum of the scope of the remonstrance to the Reporter for publication in the Intelligencer.

Respectfully, your obedient servant,

W. B. CALHOUN.

Col. J. M. FISKE.

The Business Committee reported the two following resolutions:

1. Resolved, That the measure of success with which God has blessed the efforts hitherto made for the abolition of slavery in these United States, calls for the devout and grateful acknowledgement of every friend of freedom, and emphatically summons us to new and more earnest efforts in its behalf

2. Resolved, That inasmuch as the Saviour declared it to be one great object of his mission, to preach deliverance to the captives, and to set at liberty them that are bruised, we do, therefore, recognize it as a Christian duty, obligatory on all who call themselves his ministers or friends, to espouse heartily and actively the cause of the abolition of slavery, and to apply the truths of his religion to the consciences of men, until liberty is proclaimed throughout all the land, to all the inhabitants thereof.

On motion of Dea. Henshaw of West Brookfield,

Voted, That all persons present be invited to participate in the deliberations of the meeting.

The 1st resolution was debated by S. J. May, S May of Leicester, J. M. Fiske of West Brookfield.

Afternoon. Rev. J Nelson of Leicester offered prayer.

The 1st resolution was farther debated by Wm. B. Earle, S. J. May, J. A. Howland, Mr. Scott of Worcester, S. May, J. Nelson, Rev. J. Ballard of Michigan, and Geo. Evans; and unanimously adopted.

The 2d resolution was taken up and debated by S. J. May, J. Nelson, J. M. Fiske, Dea. Josiah Henshaw, Wm. B. Earle, A. Firth, Jr. of Clappville, Mr. Ballard, and Rev. Josiah Clark of Rutland; and was also adopted unanimously.

[During the discussion under the 2d resolution, Rev. Mr. Nelson made some statements with reference to the connexion of the Congregational churches at the North with slavery. He denied that the Congregational body had any proper connexion with the Presbyterian church; on the ground that the delegates, which are annually interchanged between the General Associations of Orthodox ministers in New-England, on the one hand, and the Presbyterian church, Old and New Schools, on the other, have no *vote* in the bodies to which they are respectively delegated. He also stated that he did not believe there was a Congregational church in the land, which had slaveholders in it; which belief was based, he said, on the fact, that there were no Congregational churches in the slaveholding States! Besides it being shown that the fact was not so, it was moreover proved that there were slaveholding members in *Northern* Congregational churches, of which one instance in this county was named.

Evening. Prayer was offered by Rev. Mr. Ballard, of Michigan.

The Business Committee reported certain resolutions, which were acted upon as follows:

3. Resolved, That some of the provisions of the Constitution of the United States are such, and such the construction put upon other of its provisions, as to implicate the people of the free States in the support of the institution of slavery; it is therefore the duty of the free States to insist upon a convention for the amendment of the Constitution, to the end that they may be entirely exonerated from all participation in this great wickedness.

Remarks were made on this resolution by S. J. May and Wm. B. Earle; when it was adopted without dissent. The Society had expected to be favored with an argument on this subject from Wendell Phillips: who has since written us that he had prepared to come to our meeting, but was unavoidably detained by illness in his family.

4. Resolved, That we earnestly deprecate the formation of a third political party. It implies a loss of confidence in that instrumentality which alone is mighty, through God, to the pulling down of the strong holds of Satan; it is throwing away that controlling influence which we have hitherto so successfully exerted—that balance of power between the two great political parties, by which we have already accomplished much, and might accomplish our whole object far sooner than a political abolition party could be formed strong enough to control the legislation of the land.

This was discussed by John M. Fiske, Rev. Mr. Ballard, S. J. May, and was adopted with one dissenting voice only.

5. Resolved, That the first of August is a day deserving the hearty and grateful commemoration of all lovers of human rights, equally, at least, with the fourth of July, or any other anniversary of the exploits of men. Therefore, we rejoice to know that its celebration is becoming more and more an object of attention; and we would respectfully recommend all abolitionists in this county to adopt measures for an appropriate notice of the approaching anniversary of British West India Emancipation.

6. Resolved, That the imminent peril which has, at different periods, threatened our land, of the annexation of Texas to this Union, has by no means passed away; that we have indications and warnings, not to be mistaken, that there is an extensive and deep-laid plan to effect this object, and thereby extend indefinitely the power of slavery. It continues, therefore, indispensably necessary, that abolitionists should be faithful to protest against this most dangerous and fatal measure, and watchful to employ every right method to frustrate it.

After some brief remarks by S. May—the hour being late—the vote was taken on each of the above resolutions, and they were unanimously adopted.

Voted, To publish the doings of the meeting in the usual papers.

Adjourned. JOHN M. FISKE. *Pres.*

SAMUEL MAY, *Rec. Sec.*

The Earthquake in Haiti.

Extract of a letter from Port Plata, Haiti:

'Within a few days, on the 7th inst., being at my country place about 5 o'clock, P. M., just ready to mount my horse, I felt the ground tremble. I walked out of the door, and it was with difficulty that I reached the stump of a tree, a few paces distant, so violently did the earth shake for two or three minutes. There I viewed the surrounding trees bowing together, and the dry ones falling to the ground as though shaken by a violent tornado.

I can assure you, my dear madam, there is something awfully solemn when we feel the solid ground shake under our feet. Who will dare to say that sin is not the cause of such dire calamities? After the earth had ceased to quake, I mounted my horse to return to the town. After descending the hill, on which my house stands, I found on the level ground that had been dry for ten or fifteen days, that water and sand had gushed up through the black loam. It was then that I felt the most fearful sensations. The earth had most evidently split in many places, within two or three hundred yards of my house. I thought it probable that the town had sunk, with its inhabitants, among whom were all that were dear to me in this world, except my youngest son, whom I had sent on about half an hour before, and of whose safety I was equally uncertain. But God, who is rich in mercy, had otherwise determined. When I arrived in town, I found the people verily in a state of consternation, but no lives had been lost. Such of the new buildings, near Mrs. Thomas, as did not fall, must be taken down. The parish church, though very strong, is much injured. St Jago is said to be destroyed, and hundreds of lives had been lost. Cape Haitien is one mass of ruins. Thousands of its miserable inhabitants are buried under the masses of fallen wall; and thus hurried into eternity without a moment's warning. Other towns in that vicinity, we learn, have undergone a similar fate. You will, no doubt, be anxious to know if your acquaintance in that devoted city were among the preserved. I am happy to inform you that my brother-in-law, Capt. Freeman, and his family, are all saved, with many of my acquaintance. Capt. Thomas has gone to bring them to this place. The Lord hath said by the mouth of one of the prophets, 'In the day of prosperity, be joyful; but in the day of adversity, consider.'

O! that the remnant which is left might consider and turn to the Lord by humble repentance. Soon, I believe, will all classes of people in this place appear to consider it a just punishment from on high. A circumstance quite singular occurred the other day. The Catholic priest of this town called on the Wesleyan minister to get some religious tracts for his people, whereas formerly he had forbidden them to read them; he has confessed that he has been living very wickedly, and is resolved to an end his ways. Many who have been living in a state of fornication are getting married; but the spell of superstition is still upon them. Pompous processions are promenading the streets every day, with some image in order to avert the wrath of an angry God. O Lord, have compassion upon this deluded people—bless thy holy gospel in the Island—grant that it may act as the lump of leaven hid in three measures of meal, until this nation shall be numbered with the isles that wait for thy law.

Yours in the bonds of anti-slavery love,

P. TREDWELL.

OMISSIONS. We have not been able to find room, in our present number, for various manuscripts that we have on file for insertion. Among these are—a communication from Alethes—the proceedings of the Groton celebration, and of the meeting of the Essex County A. S. Society at Danvers—and the address of J. N. T. Tucker, delivered on the 4th inst.

WILLIAM H. ASHURST. Among some truly great and noble spirits, with whom we became acquainted on our last visit to England, was Mr. ASHURST, who has an Eden like place of residence on Muswell Hill, about eight miles from London. He is a Solicitor of much reputation, and has a remarkably acute, vigorous and philosophical mind, which leads him to take a deep interest in the reforms of the age. He has an enthusiastic regard for the democratic theory of government, but for the democratic practice of this country he has no respect. From the first moment that the great question of non-resistance was presented for his consideration, he was strongly impressed by it, (although the doctrine destroys his profession, root and branch,) and begged us to send him all the pamphlets and documents we could obtain, on that side of the question. He also became a subscriber to the Non-Resistant and Liberator. We have unfortunately mislaid a letter which we received from him some time ago, to which he refers in his present letter, and in which he modestly but ingeniously propounded several difficulties and objections which yet remained in his mind, on the subject of non resistance. We think the letter is not lost, and shall make a critical search for it, in order that we may examine its various points, and, if possible, satisfy the mind of its noble author

SLAVEHOLDING PIETY, PATRIOTISM AND PURITY. Ex-President Jackson, in a recent letter to F. P. Blair, editor of the Washington Globe, says—'*With the smiles of Providence*, and by the aid of my brave compatriots in arms, [a remarkable union of forces!] after many days of toil and nights of watchfulness, New-Orleans was preserved from the hostile tread of a foreign foe, and *her amiable females protected from insult and pollution*.' This *looks* like an expression of piety, patriotism and purity; but it is, in the light of Christianity, and according to the facts of History, a sham. Providence never smiles upon the slaughter of one portion of the human race by another, but will assuredly bring the conquerors into judgment, as flagrant violators of the great law of christian love. As for the protection of female virtue in New-Orleans, none has as yet been extended to it—at least, so far as the slave population is concerned; for slavery is but a synonyme or licentiousness. To this day, Andrew Jackson is an extensive slaveholder, and, consequently, inimical to purity, as well as to human rights. Is is not a mockery for such an oppressor to prate about 'the smiles of Providence,' and the protection of females from 'insult and pollution'?

FAIR PLAY. An ode on 'Independence day' was written by us, last year, consisting of two parts;—the first, making the usual flourish of Americans about British tyranny—the glorious Fourth—the freedom and equality of mankind; the second, exhibiting the actual facts in the case—the hypocrisy, impiety and tyranny of the people—the guilt of the country:

'Lo! where her starry banner waves,
In many a graceful fold,
There toil, and groan, and bleed her slaves,
And men, like brutes, are sold!
Her hands are red with crimson stains,
And bloody is her way:
She wields the lash, she forges chains,
On Independence day!'

We observe, in a late number of the Yarmouth Register, the publication of the *first* part of the ode; but the *second* part (which was the only part that expressed our real sentiments) was omitted,—whether designedly or not, we cannot say. In justice to us, we hope the Register will publish the entire ode.

TO OUR DELINQUENT FRIENDS. The terms of the Liberator are $2,50 per annum, *payable in advance*.—It will not, therefore, be thought importunate or unreasonable in us to remind delinquent subscribers of this fact, (especially as more than one half of the present year has expired,) and to assure them that we are in pressing need of *all* that is due us, to enable us to meet and discharge the debts which are incurred by the publication of our paper. Will they attend to this matter without delay? Practically, they are the worst foes of the Liberator, who *patronize* us by either not paying at all, or withholding payment until a very late period. In all such cases, we are compelled to utter the Spanish proverb—'Save me from my friends, and I will take care of my enemies!' We do not mean to utter any complaints, but simply to state our necessities, and to jog the memories of some of our subscribers, on whose good intentions we place implicit reliance, and whose support we cannot afford to lose.

AN UNFAIR PROCEDURE. Some dozen years or more ago, John G. Whittier wrote some highly encomiastic lines on Henry Clay, as a patriot and statesman: since which, his eyes have been anointed so as to see that Mr Clay is no friend of his country, or of mankind; and he would now sooner have his hand paralyzed, than to bestow the same praise on that bad man. This is well known, in all parts of the country. Yet we observe that Whittier's lines are circulating in the Clay papers, as though they had been specially prepared for the new Presidential campaign! But why should Whittier, or any of his friends, marvel at this? 'All's fair in politics!'

PRO-SLAVERY AND SECTARIAN REVIVALS OF RELIGION. The annual meeting of the Plymouth County A. S. Society at East Abington, (the proceedings of which may be found in another column,) was attended by a large and very choice collection of anti slavery men and women, from various parts of the County, and went off with much zeal and enthusiasm. Several important resolutions were introduced, on the subject of 'revivals of religion,' which gave rise to a seasonable and earnest discussion. They were adopted with great unanimity. Abolitionists, in all parts of the country, by referring to them, will perceive that they embody highly important truths, which it is their duty to understand and enforce, particularly at a time when 'religion' is thrown in the way of the anti-slavery enterprise, as a mighty stumbling-block. 'He that hath ears to hear, let him hear.'

MISSION TO ENGLAND. It is now the intention of our brother HENRY C. WRIGHT to sail for England about the middle of August. He will go as the accredited representative of the Non-Resistance Society, to disseminate the principles of peace and brotherly kindness, and to hasten the time when swords shall be beaten into ploughshares, and spears into pruning-hooks, and England and America, and all other nations, shall learn war no more. Funds are still needed to cover the expenses of this christian mission. Reader, will you not contribute something towards it?

☞ Friends of the non-resistance enterprise, remember that the NON-RESISTANT is suspended for want of funds. Are you willing to allow this stain to remain on your professed zeal, liberality, and self-sacrificing spirit, in promoting peace on earth, and good will among men? Tell it not to the hunted Seminoles! Publish it not in the streets at West Point!

☞ Henry C. Wright and Lucretia Mott, of Philadelphia, have recently visited Nantucket, and addressed various public assemblies in favor of the non-resistance and anti-slavery enterprises.

DEATH OF JOHN H. TREDGOLD. We find the following announcement in a late number of the *London Patriot*:

We regret to announce, that John Harfield Tredgold, Esq, the late Secretary of the British and Foreign Anti-Slavery Society, is no more. He died at Richmond, Surry, on the 22nd inst. aged 44. His long and zealous efforts in the anti-slavery cause, combined with the Christian excellences which distinguished his personal character, rendered him, while living, an object of affectionate esteem to the numerous friends of the African race, and will now secure for his memory their deep and lasting veneration.

Honor to whom Honor.

In the following proposal to give the venerable ADAMS a most honorable reception, on his return from Washington, for his fearless and powerful defence of the Right of Petition, all the inhabitants of his District should heartily concur. It ought to be a great and sublime occasion. It will teach southern overseers and northern dough-faces a useful lesson. In defending that sacred Right against the attacks of its murderous enemies, he represented no one political party, but THE PEOPLE—THE WHOLE PEOPLE—and therefore should, for that reason, be welcomed by THE PEOPLE, without distinction of party. He has spoken and acted, in this matter, at the imminent peril of his life, and thus has shown his readiness to perish, rather than to yield the point. At the same time that we express the hope, that his welcome home will be cordial and enthusiastic, we feel bound to express our regret that he is not yet prepared to vote for the immediate abolition of slavery in the District of Columbia; for what, but the existence of that system, has struck down the right of petition in Congress?

From the Quincy Patriot.

Reception of Hon. John Quincy Adams.

At a meeting of persons friendly to the Hon. John Quincy Adams, from several towns convened in Abington, June 30th, it was unanimously voted to appoint a committee consisting of one person from each town in the Twelfth Congressional District, to call a meeting, at such place as they may deem proper, for the reception of Mr. Adams, on his return from Washington at the close of the present session of Congress, and that his constituents may have an opportunity of publicly expressing their cordial approbation of the fearlessness and uncompromising course which their venerable Representative has indefatigably pursued in respect to the RIGHT OF PETITION, which has been ingloriously cloven down by southern slaveholders—The following persons were nominated to act as that committee:—

Weymouth—Elias Richards,
Plymouth—William Davis,
Kingston—Prince Beal,
Duxbury—Seth Sprague, Jr.
Marshfield—Luther Hatch,
Scituate—Wm. James,
Hingham—Thomas Loring,
Cohasset—James C Doane,
Hanover—Rufus Bates,
Braintree—John Hollis, 3d.
Quincy—John Souther,
Dorchester—Orin P. Bacon,
Abington—Micah Pool,
Pembroke—Martin Bryant,
Hanson—Dea. Isaac Cook,
Plympton—Jonathan Parker,
Halifax—Stafford Sturdevant,
Milton—Josiah Babcock, Jr.
Carver—John Savory,
Randolph—Elijah Hayden,
Rochester—Joseph Meigs,
Stoughton—Charles French,
Wareham—Thomas Savory.

JOHN M. SPEAR, *Sec.*

The above committee are requested to meet at the Reading Room in the basement story of the Universalist meeting-house, in Weymouth, on WEDNESDAY, the 20th inst. at two o'clock in the afternoon.

Look out for a Rogue.—A colored man who calls his name William Benson, came to this town a short time since, pretending to be a runaway slave, and stated that he was a preacher of the Free-Will Baptist denomination. While here, he officiated several times as a preacher, and married a wife. It was soon ascertained, however, that he was an impostor, having another wife living at Hartford, whom he deserted two years ago; had since been licensed as a Methodist preacher at Albany, and officiated in that capacity in that vicinity. At Lenox he met with some one who knew his character, on which he decamped suddenly, and came to this place. Evidence of his roguery followed him here, and he has left this place also, clandestinely, to practice his villanies, most probably, in other places. He is very plausible, and has several good letters of recommendation. The public will do well to be on their guard against him—*Worcester Spy.*

☞ It behooves the friends of the colored race to be on their guard, with respect to every such case of imposture. We have reason to believe that there are several colored persons, who are now strolling about the country, claiming to be runaway slaves, and imposing upon the generous sympathies of the people. In every case of genuine distress, let relief be promptly given; but the strictest examination should be made of every one who assumes to be a victim, fresh from the southern prison-house of bondage.—*Ed. Lib.*

The Accident at Geneva.—The Geneva Advertiser gives the names of the sufferers by the late rocket explosion in that village, as follows:

Joseph D Fulton, dead.
Mrs. Fulton, badly injured from a fall.
Mrs. Quackinbush, daughter of Mr. Fulton, struck on the forehead, causing concussion of the brain.
John Easter, of the firm of Moshier & Easter, rib broken, lungs and other organs seriously injured—little hope of his recovery.
Mr. Easter's son, a lad, badly hurt in the side and face.
George Hanford, badly wounded in the arm.
Mrs. Scott, wounded in the shoulder.
A lad named Dimmick, from Phelps, severely injured in the side, causing concussion of the lungs. His life, we believe, is in considerable danger.
Mrs. Snelling was struck by a rocket in the chest, but a corset board prevented a fatal injury.
Some five or six others were slightly injured.

[The accident was occasioned by a squib being thrown into a basket containing fireworks.]

SUFFOLK, (Va.,) July 3, 1842.

'Capt. Robert Gwinn, a worthy citizen of this place, was shot down in the street yesterday morning, about 8 o'clock, by a worthless fellow of the name of Edward Haggerty. The musket with which Gwinn was shot was charged with buck shot, twelve of which entered his body; he died this morning about 3 o'clk. Haggerty, after discharging the musket, fled to the thick woods, pursued by many of the citizens, but up to this hour has not been captured. He may probably make his way either to Norfolk or Petersburgh.'

A few days ago, a fugitive negro stole a horse from the stable of Capt. Minor, of Natchez, and made his escape. As he was riding at full speed, a flash of lightning struck him, and tipped him off his horse, killing him on the spot. The horse turned and went quietly back to his stable.

RAIL-ROAD ACCIDENT On Tuesday evening, the night train from Albany, in passing through Chester, Mass. ran over a man named Earl Bigelow, who was lying on the track appearently intoxicated, and killed him instantly.

A Mexican was lately captured and hung in the vicinity of Texana, who was attempting to run away with a negro girl belonging to a citizen of that place, and with whom he had been living as his wife.

Gov. Davis has appointed Monday the 18th of July, as the time for holding an election for Representative in Congress for the 9th district in Massachusetts, to supply the vacancy occasioned by the death of the Hon. Wm. S. Hastings.

Some twenty or thirty negroes have been taken up and committed to jail in Lewisburg, Marshall county, Tenn., in consequence of some suspicion being entertained of an insurrectionary movement in that county among the blacks.

Three young men, of the name of Stratton, two brothers and a cousin, were drowned in the mill pond in the suburbs of Salem, Columbiana county, Ohio, on Saturday week.

Senator.—Wm. L. Dayton has been appointed by Governor Pennington, of New Jersey, United States Senator, for the unexpired term of the late Samuel L. Southard.

The distance from Baltimore to Wheeling, Va., on the Ohio river, is now run by rail-road and stages in about 36 hours. On one occasion lately, it was run in 34 hours and 45 minutes. This is bringing the East and the West pretty near together.

It is said that the venerable John Quincy Adams will deliver the oration before the *Phi Beta Kappa Society* of Bowdoin College, at the annual Commencement in September.

Death of President Marsh.—A letter from Burlington, Vt. in the Commercial Advertiser, states that President Marsh died on the morning of the 3d inst.

Ex-Gov. Thomas W. Veazey died at his residence in Cecil co. Md., on Friday last, in the 69th year of his age.

The North Eastern Boundary Question is not settled. The rumor was premature.

TREASURER'S REPORT

Of donations and collections for the Massachusetts A. S. Society, from June 1st to July 1st, 1842.

Collections by Abel Tanner.

In Rehoboth—collection at meeting	$1 10	
Geo. W. Kent 50c, Ruth Bliss 2,	2 50	
Cash 25c, M. R. Randall, 1,	1 25	
Elnathan Jones 1, J. Snow, 50c. cash 25c,	1 75	
In Seekonk—R. Robinson 50c, S. Kent 50c,	1 00	
In Attleborough—R. Whitmarsh 25c, J. W Hamden 25c,	50	
D. T. Walker 25c, Phebe Arnold 25c,	50	
W. G. Weeden 25c, P. Fuller 25c,	50	
Elias S. Capron, 1, G. Wheelock 1,	2 00	
Emeline Ide 25c, Susan Fuller 25c,	50	
Ardelia Grant 25c, M. Cooper 25c,	50	
Charlotte Hunt,	25	
		12 35
In Dighton—John P. Perry 1, Mary Reed 50c, Lucy Bliss 25c,	1 75	
Abby Talbot 50c, cash 1,	1 50	
Dighton Female A. S. Society by Mary Reed,	4 00	
		7 25
In Taunton—Mr. Cooper 25c, Mr. Lincoln 25c, cash 6c,	56	
Jeremiah Bassett 13c, Thomas Brown 25c, Mrs. Brown 20c,	58	
A. Field 50c, A. Field Jr. 25c,	75	
		1 89

Collections by J. B. Sanderson.

In New-Bedford—Jas. B. Congdon, 2,	2 00	
In Fairhaven—Warren Delano 2, John Barker 2,	4 00	
Collections at meeting,	1 97	
Mattapoisett—Collections at meeting,	2 23	
Dartmouth—Collections at meeting,	1 38	
Milton—F. M. Robbins, w. con.	1 00	
		12 58

Collections by Addison Davis.

Sudbury—	8 00	
Littleton—J. Britton 50c, collection at meeting 1 37,	1 87	
Bolton—Enoch Hall 50c, Mrs. Chaplin 20c,	70	
Medford—Hanson Davies 25c, Charles Hudson 50c,	75	
J. Keyes 1, Albert Leighton 50c, cash 15c,	1 65	
Jas. Richardson 50c, Jas. Chickering 25c,	75	
Harvard—Collection at meeting,	2 18	
		15 90

Collections by Frederick Douglass.

Hebron—J. W. Colwell 35c, E. Berne 20c,	55	
S. Kent, 1, D. B. Cooper 25c,	1 25	
Pawtucket—Hannah Mitchell 1, O. Lindley 25c,	1 25	
S. G. Braman 5c, Wm. Harris 12c,	17	
Cynthia Hill 1, Mary Hill 50c,	1 50	
Isabella Adams 50c, A. M. Davis 75c,	1 25	
Helen P. Boyd 25c, Jennette M. Adams 50c,	75	
Ruth Sisson 50c, Wm. Adams 1,	1 50	
Daniel Mitchell 2 50, A. Wilkinson 50c,	3 00	
Adam Park 50c, John S. Smith 1,	1 50	
Harrison Williams 1, N. Buffington 50c,	1 50	
R. S. Shove 1, Mr. Smith 1, Abby Burgess 1,	3 00	
Valley Falls—sundry friends,	6 00	
Mendon—Collection at meeting,	3 50	
Millville— do do	4 19	
Holbrook— do. do.	2 28	
Northbridge—Amos White 50c, H. Caldwell 20c,	70	
Amarantha White 20c, S. Slocum 50c,	70	
Abner Dodge 12c, Caroline Taft 12c,	24	
Benjamin Taft 10c, Levi Fuller 25c,	35	
Abigail Adams 12c, Laura White 12c,	24	
Emily Adams 12c, Sarah Taft 12c,	24	
B Taft 20c, Marvel Taft 25c,	45	
Stephen Fay 10c, Carles Taylor 50c,	50	
Judith Bacheller 37c, cash 44c,	81	
Priscilla Converse 10c, P. Batchelder 25c,	35	
Emily Batchelder 7c, Laura Batchelder 25c,	32	
Josiah Taft 25, Moses Thatcher 12c,	37	
H. Pierce 12c, Caleb Woodward 12c,	24	
J. H. Dodge 10c, Mancy White 12c,	22	
Sandersville—Caleb Chase 25c, H. P. Dunham 25c,	50	
Lucy Whitney 25c, L. McFarlane 25c,	50	
Laura Willan 25c, Maria Fuller 25c,	50	
Sarah Dorr 50c, Betsey Dorr 50c, cash 31c,	1 31	
Geo. W. Randall 1, Amy Dunham 25c,	1 25	
Miss Dorr 50c, J. Johnson 25c, S. Ferry 6c,	81	
Amy Thompson 25c, L. Whitney 25c,	50	
Lethe McFarlane 25c, Wm. Brown 25c,	50	
Otis Pratt 25c, John Higgins 1, Albert Taft 25c,	1 50	
Abner Sanders 12c, cash 34c, Willard Fisher 1,	1 46	
Uxbridge—Edwin Taft 10c, Albert F. Wing 50c,	60	
John M. King 25c, Mr. Manly 25c,	50	
Amasa Dudley 25c, L. D. Stone 25c,	50	
Wm. F. White 25c, Paul Wing 50c, Jacob Taft 25c,	1 00	
Samuel Taft 25c, Royal Taft 25c, Eliza Wheelock 25c,	75	
Harriet Spring 25c, Mary Palmer 12c, A. Spring 26c,	63	
C. Ellis 25c, G. Gunn 25c, cash 50c, F. Dean

POETRY.

THE THRUSH.

BY MRS. L. H. SIGOURNEY.

'I'll pay my rent in music,' said a thrush
Who took his lodging 'neath my eaves in spring,
Where the thick foliage droop'd. And well he kept
His simple contract. Not for quarter-day
He coldly waited, nor a draft requir'd
To stir his memory, nor my patience tried
With changeful currencies, but every morn
Brought me good notes, at par, and broke my sleep
With his sweet coin.

Sometimes, a burst of song
All wildly trilling through his dulcet pipes,
Falling, and caught again, and still prolong'd,
Betray'd in what green nook the warbler sat,
Each feather quivering with excess of joy,
While from his open beak and brightening eye
There seem'd to breathe a cadence—'This is meant
For your especial benefit.' The lay
With overruling shrillness, more than once
Did summon me to lay my book aside,
And wait its close; nor was that pause a loss;
But seemed to tune and shape the inward ear
To wisdom's key-tone.

Then I had a share
In softer songs, that cheer'd his brooding mate,
Who in the patience of good hope did keep
Her lengthen'd vigil, and the voice of love
That flow'd so fondly from his trusting soul
Made glad my own.

Then, too, there was a strain
From blended throats, that to their callow young
Breath'd tenderness untold, and the weak chirp
Of new-born choristers, so deftly train'd
Each in the sweet way that he ought to go,
Mix'd with that breath of household charities
Which makes the spirit strong.

And so I felt
My rent was fully paid, and felt myself
Quite fortunate, in these our days, to find
Such honest tenants.

But when autumn bade
The northern birds to spread their parting wing,
And that small house was vacant, and o'er hedge,
And russet-grove, and forest hoar with years,
The hush of silence settled, I grew sad
To miss my kind musicians, and was fain
To patronize with a more fervent zeal
Such fireside music as makes winter short,
And storms unheard.

Yet, leave within our hearts,
Dear melodists, the spirit of your praise,
Until ye come again; and the brown nest
That now its downy lining to the winds
Turns desolate, shall thrill at your return
With the loud welcome home.

For He who touch'd
Your breast with minstrelsy, and every flower
With beauty, hath a lesson for his sons
In all the varied garniture that decks
Life's banquet-board; and he's the wisest guest
Who taketh gladly what his God doth send,
Keepeth each instrument of joy in tune,
That helps to fit him for the choir of heaven.

From the Liverpool Chronicle.

GOD SAVE THE POOR!

Lord, from thy blessed throne,
Mercifully look down!
God save the Poor!
Teach them true liberty—
Make them from tyrants free—
Let their homes happy be,
God save the Poor!

The arms of wicked men,
Do Thou with might restrain—
God save the Poor!
Raise thou their lowliness—
Succor thou their distress—
Thou whom the meanest bless!
God save the Poor!

Give them staunch honesty,
Let their pride manly be,
God save the Poor!
Help them to hold the right—
Give them both truth and might—
Lord of all life and light,
God save the Poor!

GOD IS LOVE.

Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Ocean's infinite expanse,
Heaven's resplendent countenance—
All around, and all above,
Hath this record—God is love.

Sounds among the vales and hills,
In the woods, and by the rills,
Of the breeze, and of the bird,
By the gentle murmur stirred—
All these songs, beneath, above,
Have one burden—God is love.

All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies—
These are voices from above,
Sweetly whispering—God is love.

OH, NO—NOT EV'N WHEN FIRST WE LOVED.

BY THOMAS MOORE.

Oh, no—not ev'n when first we loved,
Wert thou so dear as now thou art;
Thy beauty then my senses moved,
But now thy virtues bind my heart.
What was but passion's sigh before,
Has since been turned to reason's vow;
And, though I then might love thee *more*,
Trust me, I love thee *better* now.

Although my heart in earlier youth
Might kindle with more wild desire,
Believe me, it hath gained in truth
Much more than it has lost in fire.
The flame now warms my inmost core,
That then but sparkled o'er my brow,
And, though I seem'd to love thee *more*,
Yet, oh, I love thee *better* now.

TO THE SUN-DIAL

Under the window of the Hall of the House of Representatives of the United States.

BY JOHN QUINCY ADAMS.

Thou silent herald of Time's ceaseless flight!
Say, could'st thou speak, what warning voice were thine?
Shade, who can'st only show how others shine!
Dark, sullen witness of resplendent Light!
In day's broad glare, and when the noontide bright
Of laughing Fortune sheds the ray divine,
Thy ready favors cheer us—but decline
The clouds of Morning, and the gloom of Night.
Yet are thy counsels faithful, just, and wise:
They bid us seize the moments as they pass—
Snatch the retrieveless sunbeam as it flies,
Nor lose one sand of Life's receiving glass—
Aspiring still, with energy sublime,
By virtuous deeds to give ETERNITY TO TIME.

GENIUS.

The spirit cannot always sleep in dust,
Whose essence is ethereal—they may try
To darken and degrade it—it may rust
Dimly awhile, but cannot wholly die;
And when it awakens, it will send its fire
Intenser forth and higher.

NON-RESISTANCE.

From the Dublin Morning Register, June 14, 1842.

Peace Meeting.

The usual weekly meeting was held on Wednesday evening, at eight o'clock, in the Royal Exchange. Peace was the subject of the lecture.

Rev. Thomas Hincks in the chair.

He called the attention of his audience to the deeply important subject which had drawn them together. Several speakers addressed the meeting.

Mr. James Haughton spoke as follows:—Fellow-Citizens, I would wish to speak to your understanding on this most interesting question. I would wish to appeal to your reason, and ask you to enquire of yourselves individually, why it is that the lovely principles of peace, which all acknowledge to be lovely, have so little real effect on the practice of mankind? Why is it that we fight with, and deliberately slaughter, one another without mercy? How does it happen that human beings who call themselves Christians, and who desire to be considered disciples or followers of the Prince of Peace, should so far outrage all his precepts as to imbrue their hands in one another's blood? These are questions more easily asked than answered: but these, and many other similar inquiries, I desire that each one of you shall put to himself, so that when the recruiting sergeant, with his gaudy trappings and insinuating manners, shall appear before you, you may be able to give, even him, (for he too is a human being, and has a human heart, although he may have succeeded for a time in brutalizing and hardening each,) a satisfactory reason for refusing to co-operate with him in his unhallowed profession. You will, my friends, clearly understand that we do not meet here to denounce war on party grounds: our object here is to spread abroad the blessed principles of peace. The good of our fellow-men, the approbation of our own consciences, the approving smile of Him whose disciples we profess to be, and the blessing of Almighty God, are our sole rewards. I desire to excite kindly feelings towards the foolish man who has taken up the bloody trade of warrior. He is to be pitied as well as blamed. A mistaken education of public opinion has led him astray, has made him willing to rilinquish his liberty, literally to sell himself into slavery. Before any of you adopt this unwise course, consider well what you are about. A soldier is called an honorable man, a noble defender of his Queen and country, and so forth. Let us, for a few moments, consider how far he is entitled to these appellations. In the first place, he is a slave—he must do as he is ordered by his superior officer under pain of being flogged or shot if he refuse—to refuse would be mutiny, and subject him to these severy penalties. If the officer have any objection to continue in his bloody profession, arising either from fear of death, or severe hardship, if ordered to a foreign land, or some better or higher motive regarding the sinfulness of his occupation, he may, I understand, sell out or resign his commission; but I have never heard that the common soldier is allowed any such privilege. He must have no fear for his body—he must have no conscience from the moment of his enlistment—he is a slave—he gives up his own judgment—he resigns himself to the direction of others—he either lives at home as an idler, deriving his subsistence and his fine clothing from the hard toil of others of his fellow-men, earning nothing himself, or he is sent to some foreign land to murder his fellow-creatures. His glorious—his noble—his manly occupation—his God-like employment—is the making of widows and orphans, and in plundering and rendering destitute the wives and children of his brethren—of men who have never done him an injury—whom he has gone thousands of miles out of his way to hack and destroy. Hear the present Duke of Wellington on this point, in writing an account of a slaughter (I cannot call it a victory,) in India. He speaks to this effect:—'We have driven five thousand into the river, where they perished!—Our soldiers are in high spirits; their pockets are full of money, the produce of plunder.' British soldiers—Irishmen, perhaps—in high spirits after such bloody, murdering, plundering work—and an educated gentleman to write in such a strain!! Do we believe there is a God in heaven? and can we hope to escape his righteous judgment, if we do not cry out, and boldly, against such wickedness? This is a fair sample of the effects of war on the human mind. If such actions be honorable, noble, or such as honest men could engage in—I know nothing of the highest attributes of the mind—it is the *brute*, not the *man*, in our nature, which sustains such a barbarous system. You feel with me, my friends, that this is a solemn truth; assist me then in my humble efforts to awaken public sentiment to a just feeling on the subject—it is puone sentiment which requires amendment. Ever bear in mind that the whole mass is composed of individual men, that each one has influence on all. Our labors may seem of little value—bad men will sneer at and abuse us—foolish men will laugh at our efforts to regenerate a world; but if the views we scatter be true, the seed will take deep root, and under the culture of the great husbandman, who is God Almighty himself, it will spring up in many hearts, and yet produce an abundant harvest. Let us do our parts honestly—nothing doubting—and a blessing will rest upon our work. See how glorious a blessing accompanies the good Father Mathew, on the fine field he is ploughing up: may God in his great mercy raise up some other devoted servant to sound abroad over the world the triumphs of the Prince of Peace, and may some other son of Erin be the highly favored man! We cannot give the whole of Mr. Haughton's speech, or lecture, on this deeply interesting question; but we wish him, and all who are laboring with him in the field of human improvement, God speed. It is a sad thing to have the lives, and the fortunes, and the happiness of millions of our race so constantly sacrificed at the shrine of war. Offensive war is repudiated by all. The lawfulness of defensive war is maintained by many men. We will not now discuss the question; but a thorough and searching investigation of war in all its bearings is the inalienable right of freemen; and enlightenment on it, and other great moral questions, must be productive of good only to society. When men in masses act from reason, and not from mere impulse, the power they exercise on the world is very great.

Mr. William Antisell detailed the amount raised every year to support the army and navy, which he minutely described, and stated the various places all over the world where the army and navy were stationed. He also stated the various wars now going on throughout the world, especially those carried on in India and China by the British, and the Texian and Florida wars by the people of the United States.

Mr. J. H. Webb next addressed the meeting. He illustrated his views on peace, by observing that the spirit of love would beget a like spirit, while an opposite spirit ever produced resistance, which resistance often ended in bloody wars. It is to prevent evils such as those, that we desire to get your co-operation. Mr. Webb spoke at considerable length, and concluded amid much cheering from a crowded audience.

Mr. Richard Allen said, that though he had been all his life a professedly peace man, yet that latterly his attention had been more closely led to examine the question, and he could assure the audience that the more he examined it, the more convinced he felt of the supremacy of moral over physical power. He then related some beautiful instances, showing that kind treatment had the power to overcome even the most stubborn hearts, expressing his belief that there was no heart so stony as not to be melted under such influences. (Here Mr. Allen then read extracts of letters from Birmingham and Newcastle-on-Tyne, showing that the efforts of the friends of peace to prevent enlisting had been attended with eminent success, so much so, that at Birmingham they had only been able during the great fair there to obtain four recruits, of whom three proved unfit, and the fourth made his escape.) At Coventry Fair, 10,000 anti-war papers had been distributed, and it appeared that there a single recruit had not been obtained. (cheers.) At Bristol and Newcastle, also, active peace measures were in progress, which it was hoped would be equally successful. Mr. Allen then alluded to the Affghanistan war, which he denounced as characterized by the utmost recklessness, and only attempted because we had a large standing army, who must be employed. (Hear.) But it was a dreadful-thing to think how our warlike proceedings were so tremendously destructive.

Mr. Robert Parry, from Preston, next followed, and spoke at considerable length in favor of peace. He said that God first created man pure—that the lamb and the lion lay down together—that the huge elephant moved harmlessly through the groves of Eden; but man had fallen, and was now acting under the influence of his evil passions, which were spreading misery through the earth. But it was time to reform—it was time to enlist, to buckle on the armour; but then it was the armour of the Prince of Peace. Mr. P. then dwelt at much length on the evils of war and the blessings of peace. We regret our limits will not allow us to follow him through his excellent address, which was listened to with deep attention by the crowded audience.

The following resolutions were then moved and seconded, and adopted by acclamation, a copy of them be forwarded to Sir Robert Peel:—

'Resolved, That we view the continued warlike proceedings in China and Affghanistan as the heaping of iniquity on iniquity—as inexpressibly disgraceful to Great Britain, and as effectually barring the spread of Christianity amongst the Heathens, by exciting all their prejudices against it, and causing it to be looked on as a system of rapine, cruelty, and slaughter, instead of one of peace, long-suffering, and love.

Resolved, That we hail with extreme satisfaction the successful exertions now being made, both in this country and in Great Britain, to persuade our countrymen not to sell themselves to the trade of blood, and that we earnestly entreat all, as they desire to have a conscience void of offence towards God and man, not to assist, in any way, in the murderous work now going forward in India and in China.

Resolved, That we can hardly find words to express our indignation at the profligate expenditure of the public treasure, which is now being perpetrated in the prosecution of those disgraceful wars, while the people at home are suffering all but the horrors of famine; and that we earnestly call on every friend of religion, humanity, or justice, to join us in energetic remonstrances to the Queen, to put an end to the further prostitution of the national honor at the footstool of a mad and insensate ambition.

MISCELLANY.

Destructive Storm at the West.

AUBURN, June 27.

Yesterday (Sunday) we were visited in this section by a tremendous shower of rain and hail. A streak about four miles wide, running East and West, and commencing about three miles North of Auburn, suffered dreadfully from the destructive effects of hail, wind and water—the rain poured down in torrents, and the hail stones which lasted some minutes, were of them many as large as a hen's egg. I passed through that region two or three hours afterwards, and I confess, as old a man as I am, I never witnessed such an amount of waste; trees were leafless, and stripped of fruit—potatoes, corn, oats, grass, and wheat are all levelled and literally cut and mangled to pieces;—a fine field of wheat of hundreds of acres, as I passed along not one stalk could I see standing, so great was the sweep; the loss to the farming community in this part of our fertile country must be enormous, and will be severely felt. No other part of the country has, as I hear, been so severely dealt with.

Yours, in haste.

LITTLE FALLS, June 27 }
Monday Evening, 9 o'clock, P. M. }

DEAR SIR:—I hasten to lay before you a brief outline of the most severe and destructive calamities that it has fallen to my lot to record this many a day. This afternoon, between two and three o'clock, it commenced raining, accompanied by deafening peals of thunder and the most vivid flashes of lightning, till, in the short space of twenty minutes—the rain descending all the while in *one great sheet of water*—our streets and low cellars were all flooded. The water from the sorrounding hills all seemed to concentrate in the main street, preparatory to its leap down the side streets through to the Mohawk, forming one mighty torrent, and sweeping the stores completely, carrying with its ravaging impetuosity almost every article which met its course. In several cases, I saw barrels of flour, pork, whiskey, sugar, fish, and even the stoves which had been used in the shops, swept in this mighty whirl and rush of waters to the distance of forty and even eighty rods.

From the hills, it came with a deafening force against the back part of the stores, rushing with the same destructive rapidity through shops into the main street; thence taking the opposite side, its ravages were still more desolating, bursting up steps and the underpinning of the buildings, carrying with it posts, trees, boxes, bales of sheeting, broadcloths; and in many cases, the cellar walls were so ripped up as to endanger the safety of the buildings. It then met, after passing over the track of the rail-road, the current of the Mohawk. Through Ann street its force was exceedingly swift, rushing down with a madness equalled only by the power of a cataract. On this street its desolations were nevertheless terrible; it carried with it literally every thing; side-walks all destroyed, posts and trees uprooted, gardens under the hill were all washed from their foundation. I say *foundation*, for it may not be known to you that most, if not our best gardens, are formed by filling earth on the rocks, to the depths of two, three, and even six feet, the foundation being most generally solid rock. The quantity of gravel stones, rocks and lumber that passed down the street, was truly astonishing. The track of the rail-road is completely buried beneath the stone and earth that washed over it; and in many places, both below and above this village, the track is carried off. One canal boat that had been hauled into the basin this afternoon, for the purpose of loading, now lies perfectly imbedded in the earth and stones that were washed in from the hill. Such a scene was never before witnessed in this place. I saw several cars that had been carried off the track, lay at a distance of ten rods from the rail-road. The rain slackened about half-past three o'clock, and at four, the sun shone brightly. Such a scene! The streets flooded, crammed up with boxes, furniture and groceries, floating about in every direction. After six o'clock this evening, all persons who could be employed were busily engaged in collecting together the remnants of property carried in all directions over the village by the course of the varying currents. No lives were lost, though several narrow escapes. Thank God, it did not occur in the night. Had it, certainly fifty lives must have been sacrificed. The train of cars from the East and West will not probably be enabled to get through here. The destruction along the Mohawk must be great, though I have heard from no place yet. The loss estimated by our citizens is from *twenty to thirty thousand dollars*. All this in the short space of ONE HOUR AND A HALF! At present, all is in the greatest consternation and disorder.

Yours, in great haste, S.

Shocking Affair at New-Zealand.

Extract from a New Zealand correspondent.

BAY OF ISLANDS, Nov. 27, 1841.

'I have to relate to you one of the most awful murders that was ever known in these parts, which will cause a prejudice against the New-Zealand natives. I allude to the murder of Mrs. Robertson, widow of Capt. Robertson, who was drowned here a few months ago. Her two children, and a half-caste of Capt. ——, by a chieftess, were also murdered. A servant man, of the name of Moketoo, was on the island belonging to Mrs. Robertson, two days before the murder. Laboring under some small provocation, the nature of which has not exactly transpired, Moketoo went to the house, and took from it a large felling-axe, and cut down with it a servant man belonging to Mrs. Robertson, and nearly severed his head from his body, striking him two blows behind the ear. He then went into the house, and Mrs. Robertson having seen him kill the servant, told him he was a bad man. He then took the axe, struck her with it, and murdered her. He proceeded to kill the three children, the eldest of which, a boy seven years old, endeavored in vain to escape. The hard-hearted monster followed him until he arrived at a precipice about 200 feet high. He threw the child over the precipice, and then returned to the house, which he ransacked, and afterwards set fire to, with the corpses of Mrs. R. and the two children in it. The people on the other side of the river, seeing the flames, proceeded to the spot; but on the murderer perceiving them, he fled, carrying with him a gold watch, and other articles, which proved the means of his subsequent detection. Fifty pounds were offered and paid to the natives for delivering him up. It is expected that the natives of this place will go to war with the murderer's friends.

From the N. Y. Journal of Commerce.

Emigration.

The emigration for the last twelve years from the United Kingdom to Canada and the United States, has been as follows:

	Canada.	United States.
1829.	15,945	11,501
1830.	28,000	21,433
1831.	50,254	22,607
1832.	51,746	28,283
1833.	21,752	16,100
1834.	30,935	26,540
1835.	12,527	16,749
1836.	27,722	59,075
1837.	21,901	34,000
1838.	3,266	13,059
1839.	7,439	24,376
1840.	22.234	41,500
1841.	28,089	32,509
	321,807	347,632
Average.	26,800	28,700

It will be observed that for some years past, a much larger proportion of the emigrants have come to the United States than formerly. Of those who landed in Canada in 1841, about 35,c00 proceeded to the States. The average length of passages to Quebec in the same year was 47 days.

REMEMBER THE SABBATH-DAY. Last week we published an account of the awful rail-way disaster which occurred on the Paris and Versailles rail-road in France. It should be deeply engraven on the memory of the world, that this disaster, by far the most terrible which has occurred in the whole history of rail-road accidents, took place on the CHRISTIAN SABBATH.—*Boston paper.*

We find the above paragraph going the rounds of the newspapers. We object to the sentiment it inculcates; which is, that the *accident* would not have occurred on Saturday or Monday. The idea that 'the *awful rail-way disaster*' was a judgment from Heaven upon the killed or maimed, for travelling on 'the Christian Sabbath,' is blasphemous, and of an immoral tendency; and serves to promote superstition, and bring true religion into discredit. Accidents happen on all days equally to the good and bad. It is, we believe, the philosophical poet Pope, who says 'the reward of virtue is *peace*, not bread.' This is true; and we may add, the punishment of vice is *no* peace; not *accidental* bruises, or *accidental* death.

There is an objectionable, but very common mode among editors, of noting hair-breadth escapes, as *miraculous* escapes, &c. The idea is, that of two persons whose lives happen to be exposed to imminent danger, the one being killed, the other escaping, Divine Providence interposed to save one, but neglected the other. The expression conveys an absurd and irreligious sentiment.—*Eastern Argus.*

Soul Traders.

Every slave-trader deals in the *souls* as well as the bodies of men. The intellect and the feelings constitute a part of the value of a slave. Hear Dr. Brisbane, on this subject:

'I know it is said, that the slaveholder claims no property in the soul, but only in the bodily service of the slave. But this is not true. For if you could put the mind of a brute into the body of the slave, his value would not be the eighth part of the price of a horse. Whereas slaves, commonly, bring the price of eight or ten horses. It is, therefore, plain the slaveholder buys the *rational* of the slave. This is what he wants; the intelligent principle, the human understanding, the God-image in the man, he wants that which makes the slave capable of guiding his horses and directing his plough. It is therefore plain that the human soul is the thing which is purchased.'

Mr. Quincy's Lecture, before the Ladies' T. A. Society, on Sunday evening last, was a noble effort of genius and power, exerted in behalf of a noble cause. Although the weather was most uncomfortably hot, and the Town Hall is not the most pleasant place to lecture in, on such an occasion, for about two hours Mr Q. enchained the attention of a large audience with the magic of his eloquence and the beauty and force of his reasoning. Never have we been more delighted with an address on the subject of temperance, and we have heard but one opinion expressed with regard to its merits, and that is one of unqualified approbation. Why were the churches refused for this lecture? We are at a loss to determine. Certain it is, that they are opened for Education Conventions, Concerts, and meetings of various descriptions, not half so intimately connected with morality and religion as temperance meetings are.—*Dedham Democrat.*

A Modern Hercules.—Mons. Paul, now performing at the Arch-street Theatre, Philadelphia, exhibits most astonishing feats of strength. The Spirit of the Times says, 'Among his exploits, he placed his body in a position so as to form a carriage for a cannon weighing 800 lbs., the weight of which he sustained with perfect ease. He then formed a platform, on which were placed 1800 lbs. weight, which he lifted by the strength of his back. He fastened next a bandage about his loins, and across his back and shoulders, and then two horses were harnessed to him while he stretched himself flat on his stomach on a platform, and they were unable to move him from his position. On the contrary, he moved along on his belly, and dragged the horses after him! Then two horses were attached to a rope of 36 strands, but their strength could not break it. The same rope was broken with perfect ease by the main strength of this modern Hercules. He also picked up two stout men, and swung them around until they became dizzy, and reeled as drunken men, when he put them down!

More Black Demons.—On the night of the 14th inst. near Yorkville, Tenn., three negroes, supposed to be runaways, broke at the dead of night into the house of a widow lady, killed her child, a lad about five years old, violated her person, and, after satisfying their brutal appetites, wounded her in several places, struck her over the head with a hatchet, and, supposing her dead, fled. Most fortunately, however, the last blow, which they thought had taken effect, glanced off, her head being protected by her long tresses, which hung dishevelled down her neck. As soon as she recovered her senses, she succeeded, though dreadfully lacerated, to drag herself to a neighbor's house, where she related the horrid outrage perpetrated on her. The whole neighborhood was thrown into excitement, and hundreds of armed men were the next day scouring the woods in search of the desperate ruffians. One of them was shot at the Obion bottom, wounded and tracked by his blood for several miles, but succeeded in reaching a thick canebrake, where he effectually escaped the grasp of his pursuers. According to the last accounts, the whole country was in arms, and scouring the woods and bottoms with bloodhounds.—*Boston Post.* [These are the legitimate fruits of slavery—place the credit to the right source.]

Burning of the Slaves. Alluding to the late horrible instances of the burning of two slaves in Louisiana, the editor of the New-York Tribune says—

'The tone in which this horrible transaction is spoken of, indicates a state of society but little in advance of the savage. Civilized men, it would seem, could not calmly inflict such punishment upon a dog; the heart must be cased in triple steel that would not shrink from beholding the unutterable agonies of a brute beast thus burned to death. What, then, in the name of Humanity, must we think of those who can not only burn to death a human being, but with a fiendish spirit of hellish heartlessness invite their friends to 'stop a while,' and witness the horrid rites? No matter if the poor wretch has made himself an incarnate devil by his atrocious crimes; the man who could treat him thus, should have lived centuries ago, to blacken the age, and to shame the deeds of the Spanish Inquisition.'

New Movement.—It appears by a communication in the Boston Liberator, that an association of women has been formed in Essex County, in this State, for the benevolent purpose of enlisting the women of the South in behalf of the down-trodden slave. A letter has already been addressed to several ladies by this association, and sufficient time has not elapsed to learn the result. An enterprise which has such a noble object in view deserves encouragement from the community, as it will receive the smiles of Providence. Our sympathies are with every movement that will end to alleviate suffering humanity.—*Quincy Patriot.*

The National Anti-Slavery Standard, under the editorial supervision of Mrs. Child, has just entered upon its third volume. It is one of the most interesting sheets that come to our table; fearless and independent in promulgating its doctrines of human rights, and as a literary journal, it is not surpassed by any. Long let it live.—*Dedham Democrat.*

An Anti-Slavery Society has recently been formed in Worcester, auxiliary to the Massachusetts Anti-Slavery Society, numbering about one hundred members. The following is a list of its officers for the present year.

Perrin Bliss, President; Gerry Valentine, Vice President; James W. White, Secretary and Treasurer; S. V. Stone, Francis Wood, Sarah H. Earle, Mary F. Jewett, Managers.

A Tariff memorial was sent to Congress from Richmond, Va., signed by two thousand persons. The Compiler says: 'The signing was no lukewarm business; each man put his name to it as though he had himself a deep interest in the matter. Many who belonged to the locofoco party signed it also.'

The Rev. Dr. Yore stated at a late meeting in Dublin, that he had attended at least 120 criminals to the scaffold, and every one of them declared that intemperance was the means of bringing them to that end.

A Charleston journal notices the death of a slave by lightning—gives the name of her master, but not of the victim. The question with these gentlemen is, 'who is the loser?'—not 'who is lost?'

Tall Rye.—James McConkey, of Peach Bottom, York co. Pa., has sent to the editor of the Lancaster Examiner, five stalks of rye, three of which measure eight feet, and one, eight feet one inch in height!

At Lockport last week, a Miss Webster, of Hartford, Ct., obtained a verdict for $2000 damages against a young man of the former place, for a breach of marriage promise.

Mount Vernon claims to be the banner town in Ohio, having reclaimed every drunkard in the town.

TRAVELLERS' DIRECTORY.

☞ *No unwarrantable distinctions.*

NORWICH AND WORCESTER RAILROAD

RAILROAD AND STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

THE New York steamboat train will leave Worcester every day, (Sundays excepted,) on the arrival of the train which leaves Boston at 4 P. M., and will leave Norwich for Worcester and Boston, on the arrival of the steamer from New York.

ACCOMMODATION TRAINS

leave Norwich at 6 A. M., and 4 1-2 P. M. daily, except Sundays.

Leave Worcester at 10 A. M and 4 P. M.

The trains leaving Norwich at 6 A. M. and Worcester at 9 1-2 A. M., and 4 P. M., connect with the trains of the Boston and Worcester and Western Railroads. T. WILLIS PRATT, Sup't.

☞ *Equally free to all.*

NASHUA AND LOWELL RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run, in connexion with the cars of the Boston and Lowell Railroad, as follows:

Leave Boston at 7 and 11 A. M., and 2 and 5 3-4 P. M.

Leave Nashua at 6 1-4 and 10 1-4 A. M., and 1 1-4 and 5 P. M.

Leave Lowell at 8 1-4 A. M., 12 1-4, 3 1-4 and 7 P. M., or immediately on the arrival of the cars from Boston.

All baggage at the risk of the owners.

On the arrival of the cars at Nashua, stages leave for any part of New Hampshire, Vermont, New York, and Canada, via Concord, Keene, and Charlestown, N. H., Windsor and Brattleborough, Vt.

Books are kept at the stage offices, 9 and 11 Elm st, where seats can be secured in any of the coaches, and correct information obtained respecting any of the stage routes.

Passengers from Mason Village, New Ipswich, Keene, Walpole, Bellows Falls, and Brattleboro,' Vt. daily, by 7 o'clock cars from Boston, through in one day, and Albany and Saratoga second day.

ONSLOW STEARNS, Superintendent.

umanity respected.

BOSTON AND LOWELL RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run as follows, viz:

Leave Boston at 7, A. M., 11, A. M.; 2 and 5 3-4, P. M.

Leave Lowell at 7, A. M., 11, A. M; 2 and 5 3-4, P. M.

The morning and evening trains will stop for way passengers at the usual stations.

CHARLES S. STORROW, Agent Boston and Lowell Railroad Company.

☞ *A vile complexional distinction, enforced by brutal assaults. 'Hail Columbia, happy land'!*

BOSTON AND PROVIDENCE, TAUNTON AND NEW-BEDFORD RAILROAD.

SUMMER ARRANGEMENT.

ON and after Tuesday, March 15, the passenger trains will run as follows:

The United States Mail Train will leave Boston daily, Sundays excepted, at 5 o'clock, P. M.; and Providence daily, Mondays excepted, on the arrival of the mail train from Stonington.

ACCOMMODATION TRAINS

Leave Boston for Providence, Dedham, Taunton, and New Bedford, daily, Sundays excepted, at 7 A. M. and 4 P. M.

Leave Providence for Boston, Taunton, New Bedford and Dedham, daily, Sundays excepted, at 7 A. M. and 4 P. M.

Leave New Bedford for Boston and Providence, daily, Sundays excepted, at 6 1-2 A. M., and 3 1-2 P. M.

Leave Taunton for Boston and Providence, daily, Sundays excepted, at 7 1-4 A. M. and 4 1-4 P. M.

W. RAYMOND LEE, Sep't.

☞ *Human rights not invaded.*

BOSTON AND MAINE RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, March 14, passenger trains will run daily, (Sundays excepted,) as follows, viz:

Leave Boston at 7 and 11 A. M. and 5 P. M., for Andover, Haverhill, Exeter, Newmarket and Dover.

Leave Dover at 5 and 10 1-2 o'clock, A. M., and 4 P. M., for Exeter, Haverhill, Andover, Boston, Lowell and Nashua.

Passengers can be conveyed from Nashua and Lowell to the stations on this road, by the trains which leave Lowell at 7 and 11 A. M. and 2 P. M.; and to Lowell and Nashua, by all the trains from Dover.

The Depot in Boston is on Lowell street, and passengers taking the cars of this railroad are subject to no detention by change of conveyance.

Stages leave Exeter or Dover on the arrival of the morning train from Boston, for nearly all parts of Maine, and the northern and eastern parts of New-Hampshire.

Merchandise trains run daily between Boston and Dover. CHARLES MINOT, Superintendent.

☞ *No exclusiveness.*

BOSTON AND WORCESTER RAILROAD.

SUMMER ARRANGEMENT.

THE accommodation trains run daily, except Sun days, as follows, viz:

Leave Boston at 7, A. M., 1, P. M., and 3, P. M.

The first and last trains connect with the Western Railroad. The first and second with the Norwich Railroad.

Leave Worcester at 6 A. M., half past 9 A. M., and 4 P. M.

The second and last trains connect with the Western and Norwich Railroads.

NEW YORK STEAMBOAT TRAIN, VIA NORWICH,

will leave Boston at 4 o'clock, P M. every day, (Sundays excepted,) stopping at Framingham, Worcester, &c.

A mail train on Sunday will leave Worcester at 6 A. M.; Boston at 1 P. M.

All baggage at the risk of the owner.

WILLIAM PARKER, Superintendent

☞ *An odious distinction on account of color, and a bullying propensity to carry it out.*

EASTERN RAILROAD.

SUMMER ARRANGEMENT.

ON and after April 25th, Trains leave

BOSTON,

For Newburyport and Portsmouth, at 7, 10 1-4 AM, 5 PM.

For Lynn and Salem, at 7, 8 1-2, 10 1-4, AM, 12 1-4, 3 1-2, 5, 7 PM.

PORTSMOUTH,

For Newburyport, Salem and Boston, at 7 AM, 12 1-2 PM, 4 PM, or on the arrival of the Boat from Kennebec.

NEWBURYPORT,

For Salem and Boston, at 8 AM, 1 1-2, 5 PM.
For Portsmouth, at 9 AM, 12 M, 6 3-4 PM.

SALEM,

For Lynn and Boston, at 7 1-4, 9, 11 AM, 5 3-4 PM
For Newburyport and Portsmouth, 8, 11 AM, 5 3-4PM.

MARBLEHEAD BRANCH.

Marblehead for Salem.	Salem for Marblehead.
7, 8 3-4, 10 1-2 AM,	7 3-4, 9 1-4, 11 AM.
12 1-2, 2 1-4, 5, 7 PM.	1, 2 3-4, 5 3-4, 7 3-4 PM.

JOHN KINSMAN, Master Transportation.

☞ *Equality of privileges.*

WESTERN RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, May 2, 1841, passenger trains run daily, (Sundays excepted,) from the Depot of the Boston and Worcester Railroad, as follows:

Leave Boston at 6 1 2AM, and 3 1-4 PM, for Albany.

Leave Albany at 6 A. M., and 7 P. M.; for Boston.

Leave Springfield at 2 1-2 and 6 1-4 A. M. and 1 1-2 P. M., for Boston.

Leave Worcester at 6 1-4 and 9 A M., and 5 3-4 P. M., for Springfield.

The morning train from Boston arrive at Springfield at 11 3-4 A. M., at Pittsfield 3, at Chatham 4 1-2, and at Albany, 5 3-4 P. M. Fare through, $5 00.

The cars leave Albany for Utica at 7 P. M. The steamboats leave Albany for New York at 7 P. M. arrive at New York at 5 A. M.

The evening train from Boston arrives at Springfield 8 1-2 P M., leave next morning at 6, arrive at Pittsfield 9, at Chatham 10 1-2 A. M., and at Albany 11 3 4 A. M.

The morning train from Albany arrives at Chatham 7 1-4, at Pittsfield 8, A. M., at Springfield 11 3-4 P. M, and Boston 6 3-4 P. M.

The evening train from Albany arrives at Chatham at 8 1-4, at Pittsfield 10 P. M., at Springfield 1 1-2 A. M.; and at Boston 8 A. M.

The cars of the Hudson and Berkshire Railroad will run between Chatham and Hudson, in connection with the above trains.

For Greenfield, Hanover and Haverhill.— Stages leave Springfield daily, at 9 P. M., for Haverhill, via Northampton, Greenfield, Brattleboro', Hanover, &c Passengers leaving Boston at 3 P. M., may take this line. G. W. WHISTLER, Engineer.

Boarding School for Girls.

MR. JAIRUS LINCOLN

CAN receive in his family a few young Ladies, where they will be instructed in all branches which are usually taught, and where they will receive kind attention. Terms for board, instruction and washing, $3 50 per week.

Hingham, July 8.

Ladies in the Country

WILL find it for their advantage to send their old Combs for alteration or exchange, to JORDAN'S, No. 2 Milk street, second door from Washington-street, where they will find over one thousand patterns from which to choose, and at the lowest prices. July 1.

POCKET BOOKS.

THE subscriber offers for sale a large and well selected assortment of Pocket Books, of all sizes and prices. A. S JORDAN,

No. 2 Milk-street, 2d door from Washington-st. July 1.

BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber begs leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accommodation, on temperance principles, at No. 5, Sun Court Street, (first house below the Bethel Church,) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.

CHARLES A. BATTISTE.

No. 5, Sun Court Street, Boston.

Boston, Juke 8, 1842. (tf.)

To be Let, or for Sale,

A HOUSE, situated half a mile from the College, towards Boston, on Main-st., containing 2,000 square feet of land, with a neat Flower Garden, every early kitchen Garden, several large bearing Apple Trees, of choice fruit; more than one hundred sweet young Pear, Peach, Plum, Cherry, and Quince Trees, Grapes, Gooseberries, red, white, and black Currants, red, white, and black Raspberries; Strawberries, Rhubarb, Asparagrus, &c; a permanent well of excellent water, a very large bricked rainwater cistern, wood shed, containing a Bowling Alley and Shower Bath.

The basement of the house has a convenient kitchen, with a boiler, and pumps of rain and well water, a wash and bathing room, a large dining room, a cellar with a furnace to warm the house, and a Rumford oven; the first floor has two parlors sixteen feet square, a sitting or breakfast room, communicating with the kitchen by a sliding closet; a library: on the second and third floors, eight large chambers, and one small one, with large closets. The house has been occupied but two years, and would be a favorable situation for a boarding house, a boarding school, or a private family.

About half the purchase money would be wanted on delivery, the balance might lie two years.

Inquire of ISAAC LIVERMORE & CO., 56 Milk street, S NEWELL, P. M., Cambridge, or of O & Keith, 35 Court street, Boston.

Cambridge, June 9.

R. DOUGLASS, JR. Portrait and Miniature Painter,

HAVING terminated his studies in the 'divine art